

# Correspondence

## Aid All Schools?

EDITOR: Canadian readers of AMERICA are frequently astonished by the controversies arising in your democracy over school support from public funds (2/13, p. 575). In most of our provinces we pay our taxes to support the schools of our choice. Our thinking on the question was summarized recently by Stefan Hanson, a non-Catholic member of the Royal Commission appointed to study the question of extending government assistance to parochial and private schools in the Province of Manitoba. Mr. Hanson explained:

With respect to the unanimous decision to give state aid to private and parochial schools, it was strictly a matter of democracy and freedom, nothing else. The importance of the issue is not for those who get the aid, but for those who give it.

Then Mr. Hanson added: "The end of education must be culture . . . and religion is the main ingredient in the culture of any society."

It might be added that Mr. Hanson says he is not a "denominational Christian."

J. E. BELLIVEAU

Willowdale, Ont., Canada

## Catholics United?

EDITOR: Your hidden premise in the editorial, "Will 1960 Be Like 1928?" (1/30), seems to be that in an election involving Senator Kennedy Catholics will be pitted against non-Catholics.

If it is true that all Catholics will vote for Kennedy, then we deserve the attacks being made on us. Fortunately, it isn't true. I for one—and, I am sure, many other Catholics join me—stand firmly behind Vice President Nixon. From Hiss to Khrushchev, he has proved himself far more the champion of Christian concepts than any other man on the political scene. I shall vote on this basis, not that of a man's religion.

CATHERINE MCGLYNN

Philadelphia, Pa.

## Press and World Order

EDITOR: The announcement (2/13) that Donald McDonald is AMERICA's "newest columnist" was welcome news to one who has been reading him for more than ten years in the Davenport Messenger. I know of no one who has done more to build up editorial standards and stature for the diocesan press. I hope he finds himself "at

home" in your Review, which I've also read every week for many more than ten years.

JAMES P. CONWAY

Chicago, Ill.

EDITOR: Donald McDonald has repeatedly accused the U. S. diocesan press of not reporting adequately, and in some cases of suppressing and distorting, the late Pius XII's magnificent body of thought on international order, a community of nations, and the like. He renewed his strictures in the first of his AMERICA columns (2/13).

What Mr. McDonald says is shamefully true of some U. S. diocesan papers. Of how many, is another question. As far as I know, he has never documented his charges with a statistical study of the more than 100 diocesan papers.

For the record, let me speak of our three diocesan papers—the Cleveland *Catholic Universe Bulletin*, the Toledo *Catholic Chronicle* and the Youngstown *Catholic Exponent*—which are published by the Catholic Press Union, Inc., of which I am assistant managing editor. In these papers we reported in great detail, under top headlines, everything that Pius XII wrote and said on world order. Our coverage, we feel confident, exceeded by far that of Mr. McDonald's own Davenport Messenger, and had been ample for years before he became editor of that publication. I suggest that he might be more careful about not leaving the impression that his indictment embraces the whole Catholic diocesan press.

JOSEPH A. BREIG

Cleveland, Ohio

EDITOR: Donald McDonald asks why American Catholics lack interest in papal teaching on world order. Probably some of our lack of interest stems from the fact that we tend to be parochial in our Catholic action and thought. In some instances we stretch our viewpoint a bit to encompass the diocese.

Could we not, without harm to the spiritual life of a parish, use our sodalities, clubs and societies more for educational purposes? Guest speakers could present problems of public interest. Perhaps we could organize diocesan speakers bureaus to supply lecturers on the big questions and the application of papal thought to them.

ARTHUR F. LAURLAN

Bellaire, Tex.

EDITOR: In his column "Second Thoughts" (AM. 2/13) Donald McDonald speaks out forthrightly on a matter often shunted aside

by American Catholics. At times, however, the author appears to be seeking communion rather than a clear message. This sort of writing is the surest protection against the critical analysis of thought. Mr. McDonald seems to forsake his demand for "perceptiveness, profundity, knowledgeableness and grasp of principles" in his treatment of the disarmament question. To state that disarmament, even enforceable disarmament, is the *indispensable first step* to peace is fallacious reasoning. Implicit in this is the position that a principal cause of war is excessive armaments, and that the chances of war are minimized by their reduction. But this is to invert the causal relationship. Wars, or the tensions leading to war, cause armaments, and not vice versa.

But a more serious question is at stake. In the same paragraph the writer emphasizes the need for nations to "yield that measure of their sovereignty by which they have traditionally reserved the right to wage war on other nations." What is "that measure"? Sovereignty cannot be measured out. To dissect it is to destroy it. Either a nation is sovereign or it is not.

ROBERT HASSENGER

Milwaukee, Wis.

## Rebuttal on Command

EDITOR: My commentary, "One Strategic Command?" (2/6), referred to a "demand, by Gen. Thomas S. Power . . . for 'centralized control,' in effect by SAC, of the 'total U. S. strategic capability.'" The words, "centralized control of the total U. S. strategic capability" are, I believe, a fair presentation of General Power's position. They are repeated, in essence, by General White in the quotation contained in Donald J. Wilkins' letter on the subject (2/20). The words, "in effect by SAC," are my own interpretation, and were indicated as such by the punctuation.

Neither General Power nor General White is so impolitic as to demand the outright transfer of the Polaris submarines to SAC. Considering the present power situation within the Pentagon, however, there is not the slightest doubt that "centralized control," if established, would be exercised by men in Air Force, not Navy blue.

The proposed centralized strategic command bears no true resemblance to the present unified commands. The latter involve chiefly well-defined and limited geographic areas. They are at least marginally within the present "span of control" as determined by communications. Pending a major advance in communications, a worldwide, all-encompassing strategic command will remain beyond our capabilities.

WILLIAM V. KENNEDY

Camp Hill, Pa.

# Current Comment

## Adenauer Explains

A phrase capable of mischievous distortions dropped from the lips of Chancellor Konrad Adenauer during his visit to the Vatican last Jan. 22. In a brief reply to the Holy Father's own address, the Federal Chancellor stated that "God has entrusted a special task to the German people, that of being a sentinel for the West against the powerful influences . . . from the East."

Some Europeans were less than enthusiastic about the Chancellor's way of expressing himself. The Manchester *Guardian*, for instance, commented dryly that it is not so easy to determine the intentions of Divine Providence. Moreover, it said, the guardianship of the West is surely a collective task of all its peoples, "many of whom still retain desperate memories of self-appointed guardians against bolshevism not so long ago."

The Chancellor later explained that he had never meant his statement to be understood in the context of a German consciousness of having a special mission. What he wanted to say was rather that the task of being a bulwark against the East had laid a special duty upon the German nation. He had never spoken, he said, of the Germans as a "chosen race."

It is somewhat ironical that the Germans, having been told by their Nato partners that it is their duty to rearm not only for Germany but for all the West, are now chided for seeming to take their (by no means self-appointed) duty too seriously. If the Germans have no will to resist the East, either in Berlin or on the Rhine, who can save the rest of Europe?

## Polish Bishop's "Illness"

The self-imposed exile of a bishop is the first fruit of the top-level Church-State negotiations now going on in Poland. There seems no reason to question the accuracy of a Warsaw report that Bishop Czeslaw Kaczmarek of Kielce has gone off to a rest resort in the Tatra mountains for an indefinite

absence. He will be away, said one source—probably a Government spokesman—"a long, long time."

Bishop Kaczmarek is the prelate who, among all the Polish hierarchy, has been the special object of Communist pressure. In 1951 he was sentenced to 12 years in prison but after the 1956 revolution he was released and completely exonerated. Before very long, however, he was again under fire from the Reds. It has been clear for months that the regime wanted to get rid of him somehow, but without recourse to police measures. They had even forbidden the priests of the Kielce diocese to carry out any of Bishop Kaczmarek's directives, on the grounds that the Government itself no longer recognized him as bishop. For a system that professes belief in "separation of Church and State" and regularly lectures the Polish bishops for "interfering" in politics, this was strange behavior.

The departure of Bishop Kaczmarek, therefore, removes from the current negotiations what has been from the start obviously a manufactured issue. What the Polish Communists really wanted to accomplish by their tactics in this case will come out only when the talks have reached an end.

## Italy Invaded Again

Italy is the richest storehouse of the world's heritage of art. Much of it exists in perishable form—books, paintings, monuments constructed of wood. So far, this patrimony has survived fire, earthquakes and the greed of conquerors and collectors.

But since World War II, according to a veteran Roman reporter, Italy has fallen victim to a scourge as ruthless as Attila the Hun. From the Italian boot to the Alpine piedmont, priceless treasures are being destroyed, injured or endangered. In fact, all hope of dispelling the invaders has been lost. The authorities are concentrating on a policy of containment that will preserve what is of prime cultural or historical significance.

Italy's new foes are exploding colonies

of the ancient order of Isoptera, commonly called termites or white ants. The wood-dwelling varieties of this social insect are inordinately fond of cellulose. Hence their tendency to infest old museums, libraries and art galleries. Once entrenched in these succulent food-bins, the insatiable termite tunnels through everything from books to beams, until the honeycombed structure crumbles to dust.

So the reports from Italy read like wartime communiqués: Vatican saved by prompt action. . . . Doge's palace under attack in Venice. . . . Oriago collapses; villagers flee. . . . Florentine monastery violated. . . . Enemy fans out along Appian Way.

Our best wishes attend the heroic resistance of the Italian campaign, which is being fought chiefly by chemical warfare. Termites are useful in their natural role—scavenging dead wood on the forest's ferny floor. They have no right to feast on papal documents, irreplaceable Correggios or the Holy House of Loreto. *Evviva Italia! Abbasso le formiche bianche!*

## Leader With a Difference

Few visiting African leaders have attracted such thoughtful attention here as has a soft-spoken, alert young Catholic named Julius Nyerere. Mr. Nyerere at 37 is the founder and head of Tanganyika African National Union, the majority party of the East African territory, as well as president of the elected members' organization of the Tanganyika Legislative Council.

In addresses and private meetings in Washington and New York he has introduced a note not commonly heard from spokesmen for African nationalism. Speaking of his own country, which will this year change its status from that of a British-administered UN Trust Territory to responsible self-government, he says: "The war against ignorance, poverty and disease is *our* war. It can only be won by *our own* sweat and toil."

The man who is expected to become Tanganyika's first Prime Minister insists with his people that they look beyond the day of independence. He is aware that with independence the primary responsibility for transforming the economically retarded land will shift to the Africans themselves.

"We know we need help," he says,

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"but we do not mean charity. We want, and we intend to help ourselves and to build Tanganyika by our own efforts." Consequently, Mr. Nyerere has insisted that his TANU party change its Swahili slogan from *Uhuru* (Freedom) to *Uhuru na Kazi* (Freedom and Toil).

The farsightedness, balance and moderation of the Nyerere political philosophy have also won the allegiance of white and Asian settlers in Tanganyika. The London *Economist* recently praised Julius Nyerere and spoke of what is taking place under his leadership as "the watershed in African developments." American observers can agree.

## Helping the Aged

Old folks with medical expenses can expect soon to find themselves swimming in a sea of would-be helping hands. The sudden increase in middle-aged Boy Scouts may owe more than a little to preoccupation with the political main chance. The fact is, however, that many nonpartisan figures share the view that Washington must do more to insure proper medical care of the aged.

One indication of the Administration's interest in the question came from a cryptic comment in a Presidential news conference of early February. The President informed newsmen that his staff has under consideration a proposal to hike the Social Security payroll tax by one-fourth of 1 per cent for both employer and employee. This would be done to provide greater health aid for our senior citizens.

The figure cited by Mr. Eisenhower aroused much speculation because it is identical with that advanced by Rep. Aime J. Forand and Sen. John F. Kennedy in their separate proposals for Federal health insurance of the aged. Sen. Kennedy's measure, like the Forand bill (Am. 2/20, p. 600), seeks to extend health benefits to beneficiaries under the Social Security system.

Chances are that the Administration's plan, when it finally appears, will be narrower than that embodied in the Forand-Kennedy bills. Health, Education and Welfare Secretary Arthur S. Flemming wants aid limited to financial help in cases of catastrophic illness. A body of sentiment in favor of more generous provisions, however, is ru-

mored to be building within Executive ranks.

Early action in the matter is expected when the House Ways and Means Committee takes up the Forand bill this month. The American Medical Association and the health-insurance industry

## Coming Soon . . .

The next issue of *AMERICA* will bring you an exclusive report on life in the hinterlands of Colombia. Uncomplicated by the demands of protocol that hedge state visits like that of President Eisenhower to Latin America, the recent Caribbean tour of our Managing Editor, FR. EUGENE K. CULHANE, allowed for the on-the-spot observation that enabled him to write "The Republic of Tequendama."

The week after next we are privileged to bring our readers the first of two consecutive articles on "Morality and Foreign Policy" by the renowned theologian, FR. JOHN COURTNEY MURRAY. In this two-part essay the editor of *Theological Studies* probes a currently popular moral theory which he names "ambiguism," and which he declares inadequate for our times.

remain opposed to the principle of the financing of health care by the Federal Government. With pressure mounting in Congress and the Administration for some measure of aid to the aged, the issue promises to spark both heat and light in Washington.

## Homes and Mortgages

Among topics which seem destined to provoke bitter debate in Congress is a proposal to ease home mortgage credit and stimulate housebuilding activity. Rep. Albert Rains has sponsored a bill authorizing the Federal National Mortgage Association ("Fanny May") to spend \$1 billion of Federal money for the purchase of Government-insured mortgages in the open market. To date the bill has won approval from the housing subcommittee of the House Banking and Currency Committee.

The Rains bill aims to replenish the supply of money in the hands of lenders.

Its friends state that funds for home mortgages are in critically short supply. Most capital funds continue to be attracted to more profitable forms of investment. Home builders in many parts of the country, though they may dislike the prospect of more Government spending, agree that credit is too tight and that an emergency exists. Some even view the situation as a threat to the vitality of the whole economy.

Norman P. Mason, administrator of the Housing and Home Finance Agency, has put on record the Administration's fixed objection to the measure as capable of "feeding the fires of inflation." Other critics question the alleged lack of mortgage funds. Some may now point to the recently announced sharp rise in Fanny May's purchases during the last quarter of 1959. These were 32 per cent higher than in the July-August period and four-and-a-half times as high as in the October-December 1958 period.

At the moment, the legislative fate of the Rains proposal remains uncertain. If it passes Congress in its present form, it will undoubtedly meet with a Presidential veto. On the other hand, its advocates insist strongly on the need for some spur to homebuilding. The upshot may be a compromise that is satisfactory to the President.

## Justice on Trial

One news commentator pinned the label of "political suicide" on Gov. Edmund G. Brown's recent reprieve of Caryl Chessman. Whatever its political implications, the act reflected concern over matters other than foreign reactions to the execution of a convicted kidnaper-rapist. As the Governor stated to the people of California, "there is a basic division among us" on the question of capital punishment.

Though the State Department's intervention in the case drew most of the headlines, Gov. Brown acted primarily on the conviction that the people, through their legislative representatives, should once more review the wisdom of the death penalty. He bluntly asserted his own hope that the Legislature would abolish capital punishment. He declared himself ready, however, to "abide by its decision, whatever that decision may be."

Obviously, justice has taken a beating



in the 12-year-long maneuvers over the fate of Chessman. His desperate clutching at legal straws has thus far prevented what many people conceive to be the necessary satisfaction of law and order. Yet he has by now undergone what many others view as cruel and unusual punishment. What the latest reprieve allows for is a review of the whole process leading to this doubly unhappy result.

For years, criminal lawyers and criminologists have cast doubts on the quality of justice done in jury trials and court proceedings where the death penalty may be involved. Their views, among other matters, deserve to be examined in the light of our experience in California and elsewhere. If the Chessman case raises no other question, it may lead reasonable men to ask, with one New York newspaper, whether the death penalty "hinders rather than helps the protection of society from evil-doers."

## President Goes South

President Eisenhower's visit to Latin America is winning a lot of good will for the United States—probably more than his recent visit to the Near and Far East, and certainly more than his proposed visit to the Soviet Union. The Governments in each of the four nations on his itinerary (Brazil, Argentina, Chile and Uruguay) have gone far out of their way to insure a warm reception for him, and the press there has been favorable beyond what we might have expected. Every precaution has been taken to forestall any outbursts by fanatics such as marred the Nixon visit two years ago.

Like the rich uncle who comes on a visit, President Eisenhower is being asked wherever he goes: "What did you bring us?" In Brazil, President Juscelino Kubitschek stressed Operation Pan American, his plan for solving on a continent-wide level—with considerable U. S. help—the problem of Latin America's economic underdevelopment. He also mentioned Brazil's own problems. That country, like Argentina, for the past two years has been living under a regime of austerity which, though it has preserved the nation from bankruptcy, has brought the mass of the people to just about the limit of their endurance.

In Chile, President Jorge Alessandri

would no doubt want to discuss, besides his financial worries, the larger problem of Latin American disarmament. This pet project of his does not involve the United States directly, but it is being hotly debated all over South and Central America.

## Trouble Spot

New problems have appeared in Cuba. On Feb. 18 a plane, apparently trying to bomb a sugar mill, crashed there, after slipping past U. S. border patrols in Florida. Our Government admitted that the plane had eluded them, and made a formal apology. Three days later another plane, also apparently from Florida, bombed an oil refinery outside Havana. Officials of the U. S. Federal Aviation Agency, which maintains the patrols, assert that it is next to impossible to watch the scores of airstrips in Florida, many of them within 50 or 100 miles of Cuba.

In Havana, meanwhile, the Castro Government tightened its grip over business. A decree passed on Feb. 20 set up a central planning board to "fix regulations for the guidance of private enterprise." This could mean anything at all, but judging by the two other decrees passed that day (banning TV or movie ads produced abroad and pharmaceutical goods packaged abroad), it means simply another step toward national socialism in Cuba.

On the eve of his departure for Latin America, President Eisenhower stated that the United States stands firmly by its pledge "to help maintain the security of the Americas under the Rio treaty of 1947." This was plainly a reference to Cuba, where international communism is appearing more and more as a threat to hemispheric security. Indeed, certain Latin American republics have already asked Washington if this is not the moment for some sort of collective action against that threat.

## Wesley Rides the Rockets?

Zealous John Wesley, mounted on a horse, rode 250,000 miles in evangelizing England and Ireland to Methodism. His form of the Gospel, transferred to America, was well adapted to lay preaching and frontier life.

Is Methodism getting ready for space? Are astronauts, doubling as

preachers, going to ride the rocket circuit to the frontiers of Alpha Centauri?

Celebrating the 175th anniversary of U. S. Methodism, Washington Bishop G. Bromley Oxnam recently asked if the seminaries were preparing missionaries to share our riches with the cosmos.

Hmmm. . . . We hope *all* the sects will move slowly before men begin to contaminate the planets with the scandal of disunity, or transfer the confusing ecumenical dialogue to the stars, or show the universe a Word whose pearly luster is muddled by private interpretation.

Christ gave no command to evangelize the Outsiders; His Gospel is for earthmen. Are we to preach repentance to those who perhaps never sinned, or to baptize the unredeemed? Would Bishop Oxnam demand faith of those who never got a revelation, or whip up dogmatic squabbles among those who never doubted, or encourage sectarian fragmentation among those who perchance were never divided? The thought is gruesome.

What's more, those stellar jaunts will be centuries long. Pity the devoted pilot-preacher. The tree of U. S. Methodism, during the last 175 years, produced 22 branches. What will the faithful astronaut come home to, after preaching near Epsilon Eridani? One awful thought—he may make his earthfall only to find there is no such thing as Methodism; since he went out on circuit, the ecumenical problem has been solved, and all the earthbound Methodists have "come home to Mother," the Mother Church, that is! Could be!

Let Bishop Oxnam take thought. Cosmic Christianity is more than a challenge. It's a caution.

## Answer to Mr. Joneson

Amid the run-of-the-bag pile of mail that each AMERICA editor pulls daily out of his box, there are occasional "special" letters. One such came recently from Mr. J. B. Joneson, an honor program senior at Seattle University.

Mr. Joneson wrote that upon graduation he and his wife intend to teach in Africa and inquired how one goes about it. If Mr. Joneson doesn't mind, we would like to answer him out loud. Others might be listening.

First, though, we wonder if Mr.



Joneson fully appreciates the magnificence of his resolve? Africa is desperately in need of schools and teachers. Illiteracy runs to 80 per cent in the average African country. Only ten youngsters in 100 reach secondary school, and of these a mere handful finish. To say nothing of the necessity of education for the development of political and cultural maturity, agriculture and industry in Africa can rise no higher than the level of the schooling.

The agency that specializes in placing teachers in Africa is the African-American Institute, (1234 20th St., N. W., Washington 6, D. C.). There are also lay missionary groups active in sending both men and women to Africa after a training period. They are: Lay Mission-Helpers Association (1531 West 9th St., Los Angeles 15, Calif.) and the Association for International Development (374 Grand St. Paterson 1, N. J.).

Other groups sending only lay missionary women are: Grail Institute for Overseas Service (308 Clinton Ave., Brooklyn 5, N. Y.); Women Volunteers for Africa (5401 16th St., N. W., Washington 11, D. C.); International Catholic Auxiliaries (1734 Asbury, Evanston, Ill.).

### "Wild Charges" from Texas

It will be a long time before the Air Force forgets its training manual on security and subversion. This is the handbook for reservists which, under the heading "Communism in Religion," made the charge that Communists and Communist fellow travelers and sympathizers "have successfully infiltrated into our churches." The pamphlet was withdrawn, with apologies from Secretary of Defense Thomas S. Gates Jr., after the National Council of Churches of Christ had vehemently protested.

The writer of the manual, an Air Force civilian employe, has been identified as a Baptist of Texas. An evangelist of Tulsa, Billy James Hargis, claims credit for having supplied the material. In general, the charge of Communist infiltration in the (Protestant) churches is a long-standing accusation emanating from fundamentalist Protestant organizations in opposition to the National Council. The manual linked the council to this infiltration by charging that almost a third of the scholars who

collaborated in the council-sponsored Revised Standard Version of the Bible have a record of Communist-front affiliations.

Such an implication was spurned by the council as "an example of irresponsibility at its worst." Yet the council has accepted at face value other serious charges from the same sources. As an editorial in the *Indiana Catholic* of Indianapolis has noted: "They themselves have frequently accepted without question the wild charges of persecution of the Churches of Christ in Italy or the killings of fundamentalist missionaries in Colombia made in the same irresponsible fundamentalist publications." Is it not more than likely that the charges against Catholics are often just as irresponsible as those against the National Council?

### Defense and Deceit

Speaking to newsmen on Feb. 17, the President rejected as "despicable" the belief that he has "deliberately misled" the American public on the state of our defenses. The charge of deception visibly angered the Chief Executive.

Some days later, the respected correspondent James Reston wrote that no responsible person is accusing Ike of deceit: "His critics are merely saying that he is wrong. The charge is not bad faith but bad judgment."

The matter is not that simple. In the Senate, on Jan. 27, Stuart Symington, Democratic aspirant to Eisenhower's present chores, said: "The American people are being enticed down the trail of insecurity by the issuance of misinformation . . . about our deterrent power. . . . This is a serious accusation, which I make with all gravity." The Missouri Senator plainly charged the Administration with a "policy of misinformation."

On Feb. 19, after the President's press conference, Senator Symington went out of his way to use the word "misled" in the Senate chamber, thereby once more flicking his gauntlet in Eisenhower's face. He said the people "are entitled not to be misled by false statements." Senate Majority Leader Lyndon Johnson seconded the charge of inaccuracy.

There is where the issue rested at the time the President addressed the nation

just before flying off to South America. At that time we were reassured that America has "an indestructible force of incalculable power, ample for today and constantly developing to meet the needs of tomorrow."

Few of us doubt Ike's sincerity. Most of us pray that his judgment is sound in an area where, as Senator Kennedy said, we "should err on the side of safety." All of us agree with Mr. Reston that the defense debate question should be argued on its merits, not on political or personal grounds.

### Speaking to Non-Catholics

Considering the solid arguments we can array, why don't we Catholics succeed in bowling over the false notions of those who differ from us? Are we weak in marshalling the facts, careless in drawing conclusions? The answer is not so hard to find.

If cool logic controlled people's decisions, political candidates would not have to waste so much time and money on their appeals. Just hand out a bill of facts and let reason do its work. But, as the humblest ad-man could explain, you would get precisely nowhere with such a campaign.

Hence it is that Fr. James J. Killgallon, of Chicago, finds that today in dealing with most non-Catholics the traditional "post-Tridentine," basically argumentative, approach is no longer practical or valid.

Writing in *Guide* for Feb. 1960 (Paulist Fathers, New York City), Fr. Killgallon, co-author of the new catechism *Life in Christ* (AM., 6/28/58), notes that today we confront a manifold religious confusion, not alone as to doctrines, but as to moral concepts as well. An emotional, purely subjective idea of religion is joined to a deep-rooted fear of the Church as the symbol of intellectual tyranny.

Why not give the world the glad tidings "as Christ gave it to the Apostles and the Apostles to the world?" asks Fr. Killgallon, speaking from twenty years' experience of instructing religious inquirers. Let us speak not only in strict proof but also through exposition of doctrine, showing the beauty and sequence of the great realities of the faith. Why not use the Scripture and the liturgy? Surely there is much to explore along these lines.

# Washington Front

## Foreign Aid: New Installment

**I**N THE ANNUAL TUSSELE between the Administration and Congress over the size and nature of the Mutual Security Program, the Administration faces a serious challenge and a constructive opportunity. Senator Mansfield posed the issue in a critical response to the President's request for \$4.17 billion for military and economic aid. "Where," he asked, "is the joint foreign-aid effort, with other free nations assuming their share of the burden?"

This question can no longer be lightly dismissed. The strengthened economic position of our allies—especially in Western Europe—has become startlingly clear because of their favorable balance-of-payments position relative to our own. Congressmen can plausibly ask for evidences of greater European contributions. The case for the program has always stressed the advantages to this country of a collective and cooperative approach to the problems of military and economic aid. If it has made sense for the United States to support the program on grounds of self-interest and idealism, then it should equally make sense for Western Europe.

PROF. CERNY, of Georgetown University's Department of Government, is standing in this week for PROF. HOWARD PENNIMAN.

Administration officials have been urging that our allies assume a greater share of the burden of aiding underdeveloped economies. Under Secretary of State Dillon raised the issue last December during his visit to Western Europe and again this past January in Paris at the thirteen-nation Atlantic Conference.

The initial response of our allies has been encouraging. Numerous public leaders have officially acknowledged the new responsibilities they must assume. The Administration has been able to point to the stepped-up aid of such countries as Britain, Canada, France, Western Germany and Japan. Moreover, as a result of the Atlantic Conference in January, a group of main Western creditor nations has been formed to coordinate aid efforts.

Will these developments convince Congress? Statements of intention, increased but largely unilateral aid and discussions regarding the machinery of coordinating aid do not necessarily amount to evidence of actual increased joint aid. Furthermore, agreement among the free-world nations will not be easy to achieve.

Yet the Administration is offered a constructive opportunity. In view of the favorable response of our allies, it must continue its initiative and take an active lead not only in organizing machinery but also in formulating programs, getting tangible results and publicizing them widely. Unless the Administration can show that meaningful collective agreement is possible, it should not be surprised that its Mutual Security Program this year gets unusually rough treatment from a critical Congress.

KARL H. CERNY

## On All Horizons

**FOR THE CAUSE.** Friendship House, an experiment in community relations, offers a responsible position to a person (man or woman) possessing organizational talent and some knowledge of current urban issues bearing on the race problem. Address inquiries to Mary Dolan, Executive Director, Friendship House, 4233 S. Indiana Ave., Chicago 53, Ill.

► **GOD AND THE ATOM.** The dedicatory address on "Science and Religion," delivered by Richard Cardinal Cushing, Dec. 8, is available free on request from Andrew H. McFadden, S.J., Assistant to the President, College of the Holy Cross, Worcester 3, Mass.

► **THEOLOGY FOR LAITY.** Believed to be the first event of its kind in the South, an Institute in Sacred Theology

will be conducted on March 13 under the auspices of the Marist Fathers of Notre Dame Seminary, 2901 S. Carrollton Ave., New Orleans 18, La. Three specialists will discuss the Beatific Vision as the key to an understanding of the supernatural economy.

► **COLLECTOR'S ITEM.** The Mission Stamp Bureau of the Jesuit Scholasticate of St. Louis (4700 W. Pine Blvd., St. Louis 8, Mo.), now marking its 25th anniversary, can testify to the good use derived from canceled stamps sent in by friends for systematic sorting and later sale to collectors.

► **PROFILE OF A PLEBE.** A summary report recently distributed to high school principals by the West Point registrar includes interesting statistics of the present freshman class of the

U. S. Military Academy. Of the 738 cadets admitted last summer, 230 had had a semester or more of college, 115 were student-body or senior-class presidents, 130 were captains of an athletic team, 79 were editors of the school publication and 76 were Eagle Scouts.

► **COLLEGIANS UNITE.** A "Modern Apostles' Weekend," stressing prayer nourished by the liturgy, is to be conducted at Maryville College of the Sacred Heart, St. Louis 18, Mo., March 19-20. Sponsors of program are the Sodality of Our Lady and the National Federation of Catholic College Students.

► **"ONE HOUR WITH ME?"** The Sacerdotal Union of Daily Adoration, an association for secular priests and seminarians canonically erected only last year, was responsible for 86,077 Daily Holy Hours during 1959. The union's national office is located at St. Peter and Paul Church, 168 High St., Elmira, N. Y.

R.A.G.

# Editorials

## "Sitting-In" for Equality

GREENSBORO, N.C., the starting place of the "sit-in" drive by young Negroes, has the reputation of being a progressive among Southern cities in race relations. Its folkways remain unchanged, however, when it comes to segregation in eating places. By one of the strange twists that abound in such affairs, both races are served equally in all other departments of the city's variety stores. Jim Crow steps in, however, at the lunch counter. An exception allowed in some instances is that Negroes and whites may sip coffee and munch on barbecue rolls together—provided they are standing up!

Whatever the logic underlying segregation's strange etiquette, it did not prevent a handful of Negro college students in Greensboro from taking a new approach in their demand for equal treatment. After making purchases elsewhere in a mid-city store, they quietly approached the lunch counter, took their seats and remained seated for two hours when they were refused service. Within two weeks, word of their deed had touched off a volley of similar protests in fifteen cities elsewhere in North Carolina, Virginia, Florida, South Carolina and Tennessee.

White and Negro observers of the "sit-in" campaign quickly sought for information about the origin of the movement. The evidence is that it rose simply and spontaneously from youthful impatience at the South's slow compliance with Supreme Court orders and the

national belief in fair play. In North Carolina, for instance, the three cities that began desegregation in 1957—Charlotte, Greensboro and Winston-Salem—today are reported to have only 13 Negroes enrolled in previously white schools. The record everywhere in other matters is pretty much the same. And all this in the light of court orders and the law of the land.

If the "sit-in" movement is spontaneous, it cannot be considered to be without precedent. Many young Negroes see it simply as the application, in a Christian spirit, of the principle taught by the late Indian leader, Mahatma Gandhi. He showed his people the value of *satyagraha*, or truth-force, as a weapon against injustice. In the concrete this meant nonviolent, direct action on behalf of one's cause.

In the light of the natural disappointment Negroes feel at the meager results produced by indirect action through the courts and other agencies, it is easy to understand their willingness to experiment with new methods. At the moment, moderate heads may be concerned about the impact of their "sit-in" drive on the over-all situation in the South. One thing is clear. Now is the time for leadership by interracial committees in each city. Let these act to head off impetuous violence on either side of the racial line and to protect the South from unnecessary hardship in a period of great social change.

## Workers Face Automation

IF THE READER will ponder the following figures on employment in the auto industry, he will be on the way to understanding one of the forces which are today roiling the industrial waters.

During the current first quarter, the auto industry—General Motors, Ford, Chrysler, American Motors and Studebaker-Packard—plans to produce 2,278,500 vehicles. That would exceed by 149,000 units the record set in 1955. The five firms now employ 587,000 hourly rated, or production, workers, but in 1955 they employed an average of 723,000 workers. How the industry, with 136,000 fewer workers, will manage to produce 149,000 more cars and trucks than it turned out five years ago is no mystery. Part of the explanation lies in greater resort to overtime. Most of it lies in automation.

In a sense, automation is a new phenomenon, although simple examples of it, such as the windmill, can be traced back hundreds of years. It consists in "the mechanization of judgment as applied to machines." For the human machine-tender it substitutes another machine—a machine which can "think" and

give orders, which can detect mistakes and correct them, which can control quality and quantity more accurately than the human mind, or eye, or hand. In a less technical sense, automation is the replacement of men by machines, and in this sense we have known it ever since the beginnings of the Industrial Revolution in the 18th century.

Although a tiny but articulate minority of people question the beneficence of the machine, most of us are grateful for the human ingenuity that has created it. This includes our workers, who as a group manifest no hankering for the simple pleasures of a half-remembered handicraft society. But their attitude is curiously ambivalent. They approve technological progress, but at the same time often look upon the machine with fear and loathing. Like everybody else, they enjoy the products of the machine. They realize that in the long run the machine makes more jobs than it destroys. They appreciate, too, that it reduces the hours of work—again in the long run—and thus increases leisure time. But workers live in the short run as well as the long run, and it is in the short run that they must pay rent or



interest on a mortgage, meet food and clothing bills and finance the education of their children. In the long run, to paraphrase J. M. Keynes, father of modern economics, they know they'll all be dead.

So workers cannot help fearing the change which automation brings. It can destroy their jobs, which are their only source of income. It can render useless their acquired skills, which are their capital and sole hope of finding another job. It can, in short, consign them to the industrial ash heap.

The prospect of being displaced by a machine is even grimmer today than it used to be, since in our affluent society jobs have come to be surrounded with a number of valuable fringe benefits, including pensions and health insurance. Only last month, Archbishop William O. Brady of St. Paul referred to the changed character of jobs when he criticized Wilson & Company, the big meat packer, for refusing to consider a demand by its striking employees that all of them be rehired. The archbishop was "not convinced that anyone skilled in distributive justice in terms of today's circumstances would agree with the Wilson officials."

## L'Affaire Chessman and U. S. Prestige

MANY A PERSON in this country must be wondering how Caryl Chessman managed to command such wide world attention that foreign complications could be foreseen if his execution took place as scheduled. It is easy to understand why Little Rock excited world opinion. After all, this is a race-conscious age. But why the convicted perpetrator of sordid crimes should have made the wheels move in Foreign Offices is hard to see.

By this time the action of California's Gov. Edmund ("Pat") Brown in granting Chessman a 60-day reprieve has become something of a political football closely related to the pre-campaign jockeying of the two parties and their various prospective candidates. This is as unfortunate as it is perhaps unavoidable. The case would have been international in scope anyway, even outside an election year. For reasons still difficult to analyze, American justice had already been called into question. Whether this was the work of Communists, of misguided zealots fighting more for an idea than for a man, or of lawyers who really studied the case is beside the point. The integrity of our institutions of justice, the apple of the Anglo-Saxon eye, is under judgment by outsiders.

The political impact of such attacks is obvious. The State Department has attempted to minimize its role in Governor Brown's decision to reprieve. Yet it is perfectly clear that those responsible for the safety of the President of the United States during his Latin American good-will tour were, and should be, concerned with reports of scheduled demonstrations in Uruguay and elsewhere in Latin America. Not only the security of the President but the entire hoped-for result of the good-will visit could be put in jeopardy by Chessman's execution. The chance was not worth taking.

There are other political implications in the Chess-

man affair. Since today's worker has, to continue quoting the archbishop, "a distinctly greater interest in and inherent right to his job," is it so surprising that he instinctively resists the new machine that threatens it? And is it so surprising that unions, which are charged with defending the interests of workers, should insist that whenever changes are made in production techniques, they be made with regard for the welfare and dignity of the men and women affected?

Automation is good in itself, and blind resistance to it is bad as well as useless. But since men are infinitely more valuable than machines, automation must respect human dignity and its needs. New processes ought only to be introduced after prudent measures have been taken to cushion the shock to workers. Many employers understand this moral imperative and are laudably striving to observe it. Those who don't are the ones who are causing much of the trouble today. For the tension that exists in industry they are more responsible—before God as well as man—than are the workers who so "blindly," but so understandably, resist technological change.

The Communists have much to gain from making a great to-do about it. We saw in the Rosenberg case how they were able to arouse public sympathy outside the United States. Even the Vatican took some steps that, however discreet, were interpreted as intervention for the Rosenbergs. In the present instance, the *Osservatore Romano* has spoken in favor of clemency for Chessman on at least two occasions. And such a conservative, usually pro-American newspaper as the *Figaro* of Paris has been publishing from its own correspondent in California reports that imply that its readers are wholeheartedly for Chessman. Whether we are responsible or not, a large section of world opinion—at least in articulate circles—thinks that a miscarriage of justice has been perpetrated in California. Will Chessman cost us as much as Little Rock?

There isn't much that the United States can do in order to prevent the exploitation of this *cause célèbre* by the enemies of our country. We shall get small credit if the death sentence is commuted. This will be attributed to world pressure and regarded as an admission that the protests were justified. But there will be other cases in the future where American institutions will be similarly put before the bar of world opinion for whatever judgment such a tribunal may see fit to pass. The day is past when such foreign protests can be brushed off as impertinent and arbitrary interference in our internal affairs. The Chessman incident, coming on top of the Little Rock incident, has brought us an awareness that our world leadership requires a peculiarly high standard of conduct as a nation. In a certain sense the uproar over the "scandal" of American justice is an implicit tribute to the good example that the world expects of us. This is one "image of America" we shouldn't destroy.

# Our Post-Protestant Pluralism

L. C. McHugh

Thurston N. Davis

## I Working Definitions

HERE AT HOME, as well as abroad, the churches keep up a running debate that is often called "dialogue." One of the favorite terms tossed about in the breezy discussion is the esoteric word "pluralism." Since AMERICA has not scorned to use this hazy label, perhaps the time has come to explain what pluralism connotes in the "dark, Satanic" editorial mill where we grind out our share of the mounting dialogue.

The chances are that your dictionary, which is only a morgue for the fixed forms of language, will not adequately reflect the three high-level applications of the word "pluralism" that I intend to discuss. Nevertheless, the dictionary gives us a suitable starting point; it defines "pluralism" as "the quality or condition of existing in more than one part or form." Pluralism, then, implies a measure of complexity—some kind of opposition to unity. I shall now mold some meat upon these abstract bones by describing the interrelated forms of pluralism that are involved in the dialogue between the religious elements of American society.

### SOCIAL AND POLITICAL PLURALISMS

We can assimilate the notion of *social pluralism* by reflecting upon the normal structure of civil society. Civil society has a markedly complex character. It is fashioned out of a multitude of individuals, families and communities into an organic whole which we call the state. Apart from these natural elements of the civic body, men tend to group themselves into many artificial societies that subserve our religious, cultural and even recreational utility and needs. The common note among

FR. MCHUGH, S.J., for many years professor of ethics at Georgetown University, and since 1958 a member of the editorial staff of AMERICA, begins this discussion with some clear definitions of political, social and religious pluralism. FR. DAVIS, S.J., writing in the context of Senator Kennedy's bid for the Presidency, advances the theory that our present American pluralism must be described as "post-Protestant."

all these social groupings, from the kiddies' sandlot baseball team to the state itself, is that each seeks something called "the common good" for all its members. The endless variety of groupings springs from the fact that the common good exists in an infinite number of forms and must be sought by an equally numerous difference of means. The common good of the League of the Sacred Heart is not that of the American Medical Association. The Brotherhood of Sleeping Car Porters does not reach its goals in the same way as the Knights of Columbus.

Social pluralism is simply the quality of complexity that attends upon the manifold character of the common good in a normally functioning civil society. Such a pluralism is no accident. It is the splendid diversity of an organic unity that makes a due response to the basic aptitudes, inclinations and needs of human personality.

The concept of social pluralism emphasizes unity amid variety. *Political pluralism* recognizes the natural antagonisms that persist among the elements of even the most harmoniously organized civil society. The United States is a prime example of a successfully operating political pluralism.

When men define their goals and unite in order to realize them, this does not demand, or even suppose, that every individual will conceptualize the desired end in identical terms, or that there will be absolute agreement on the selection of apt means. Men welded into social groups cannot so readily divorce legitimate self-interest from the pursuit of the common good. This tendency toward self-interest manifests itself especially in the broad field of public policy, which is concerned with the achievement of the common good of the entire community. Men perceive that by "pulling together" they can perhaps mold society to the shape that self-interest dictates. The civil organism is conceived to have a certain plasticity that will react favorably to pressures exerted by organized activity. We see the process of influencing society at work wherever partisan interests enter the political arena. There is the massive pressure of the Democratic and Republican parties for control of the Government. On a smaller scale we might cite the efforts of labor and management to influence legislation, or the interservice rivalry for larger slices of the budgetary melon.

In this context political pluralism is nothing else than the splintering of the body politic into groups of oppos-

ing interests that argue interminably over relative contributions to the common good and the fair distribution of the common good to all. Our general principle regarding the outcome of the conflicts of political pluralism is that compromise is essential in forming the political will of the whole social organism. We commit ourselves to the employment of constitutional means and the acceptance of majority rule with due recognition of the rights of the minority, and this process is held to be the essence of the democratic method.

### RELIGIOUS PLURALISM

We are now ready to describe *religious pluralism* in the United States. Religious pluralism is an aspect of political and social pluralism, but at the same time it is something distinctively American, an historical phenomenon whose origins cannot be explored here. I consider religious pluralism in our land to have five characteristics worthy of note.

✦ We, as a people, are affiliated with a large number of religious denominations. For rough classification we distinguish the Catholic, Jewish and Protestant faiths. As a fourth element in the plurality we frequently lump together the unchurched, dechurched and antichurch people who manifest no definite religious commitment but who sometimes show enough cohesion to qualify as a sect under the heading of "secular humanism."

✦ All these creeds or commitments enjoy equality of status before the law. Our form of social organization guarantees religion the maximum liberty that is consistent with the external good of public order. At the same time the State itself is not a theocracy nor the ally of any creed. In what it conceives to be the best interest of all, it builds a wall of separation between itself and the establishment of religion. It plays the role of a tolerant but uncommitted referee whose main concern is to see that the committed segments of society exercise their zeal and resolve their tensions according to the democratic rule book.

✦ Another note of our religious pluralism is that each faith, being endowed with freedom of action and a system of values regarding the nature of the common good, claims the right to influence the shape of institutions, the content of positive law and the quality of our culture. As Leo Pfeffer put it in his informative book, *Creeds in Competition*, each group in our religious pluralism seeks to mold the form of the community according to its own concept of the good life: "Religious groups (and presumably, nonreligious as well) . . . seek to translate their own particular hierarchy of social values into categorical imperatives for the community at large."

✦ An immediate consequence of this interaction of different value-systems is conflict among the creeds or shifting combinations of them. The war is a bloodless one, but it is by no means a muted clash of ideas among emotionless sages "locked in rational debate." Religious pluralism manifests itself in acrimonious argument, distracting tensions and open hostility that sometimes fragment the contending parties into frantic pressure groups striving for uneasy mastery of the public mind

on public issues. The examples of such conflict lie all about us in various stages of activity—all the thorny questions involving birth-control clinics, Sunday observance, censorship, school aid, gambling, liquor sales, and so on.

✦ In our political system, at least, these often disedifying conflicts are assumed to be solvable by peaceful and legal means. If any creed is to impose one of its values upon society as a communal pattern of activity, it is to do so not by force of command (as in a theocracy) or by collusion (as when Church and State are united), but by persuasion. Ideally, each credal lobby (as we might call it) attempts to win the majority to its view of what is best for all of us. Thus, through the revered forms of the democratic process, the character of society is modified by the fact that some competing creed manages to convince the electorate that its program of action is best. All this makes the competition of the creeds something like the operation of a free market. Each merchant hawks his goods; if anyone secures a monopoly, it is not because he has cornered the source of supply, but because he has "sold" the public on the value of his wares.

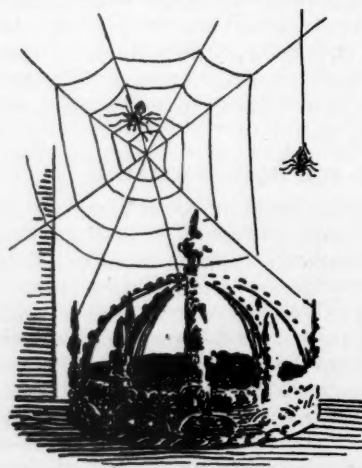
With the above observations made, we will attempt a definition of religious pluralism here at home. Such a definition, of course, is incapable of winning universal acceptance; perhaps the reality of religious pluralism is too complex to be precisely reduced to a formula of words. But the effort is surely worth a try.

Religious pluralism is a dynamic quality of contemporary America social organization. The essence of this quality is that a multiplicity of religious groups, exercising freedom of action under the protection of the uncommitted State, strive to impose their particular values on the general pattern of our society by democratic

means, thereby shaping public institutions, public policy and the legal order in accordance with their concept of the common good and the good life of men in the temporal order.

Social pluralism is a natural law of civil society; it stands between the inhuman extremes of the laissez-faire theory of government and

collectivist totalitarianism. Political pluralism, as it is found in the United States, can hardly be called a law of nature; however, the tendency of men to form self-interest groups is so much the human condition that it is practically impossible to eradicate it even in totalitarian societies. Religious pluralism in America is a manifestation of both social pluralism and political





## II

### Cabots and Kennedys

AFTER THE LUCID definitions and distinctions of my associate, Fr. L. C. McHugh, perhaps there is place for a word about pluralism in practice. A recent issue of the *New Republic* gives us a point of departure. *NR* reports that in Washington, where there is a swelling flood of uninhibited talk about the coming Presidential elections, a joke was going the rounds two weeks ago. One capital wit, supposing that Senator Kennedy and Vice President Nixon are fated to meet as rivals in November, said Nixon's ideal running mate on the Republican ticket would be "a Mississippi nun who belongs to a trade union" and that Kennedy's name on the Democratic roster should be balanced by that of "a Kansas farmer named Martin Luther." This is what is meant by pluralism in practice.

According to Thomas à Kempis, it is better to feel compunction than to be able to define it. Something similar might be remarked about our contemporary American pluralism. Unless he had read the carefully articulated paragraphs of the preceding article, a politician might simply look blank when the word "pluralism" comes lobbing along in the conversation at a Washington cocktail party. Few politicians, however, would fail to recognize its reality in our society or neglect to take seriously the lessons it teaches.

#### A POST-PROTESTANT NATION

Two hundred years ago, this was a Protestant country. A half-century ago we were Protestant still. As a matter of fact, we remained overwhelmingly Protestant in temper and tone up to and even after 1928, the year Gov. Alfred E. Smith lost the Presidential election to Mr. Herbert Hoover. However, in the years since the Depression and World War II, a series of shifts have little by little changed the religio-political face of America. Today, in 1960, we are certainly not a Catholic country, nor are we on the way to becoming one. But we have virtually ceased to be Protestant.

Changes of this nature do not come about suddenly or with full and decisive swings of the pendulum. They take place imperceptibly, in thousands of tiny, almost unnoticed ways, through infinitesimal shifts of emphasis—now here, now there—until the thing is done. Then, and then only, we who have lived unconsciously through the process reach the stage where suddenly, as though empowered to recognize it for the first time, we can perceive the difference the years have made.

Thus, it is dawning on us today that America has entered a post-Protestant era. We understand now for the first time in our history that the land of the free and home of the brave no longer accords prior rights to Anglo-Saxon Protestants, but that we are all in this fascinating thing we call America together. I say this with no bitterness or reproach whatever, but simply

pluralism as well. It belongs to the former because the religious impulse in mankind universally tends to some community of creed, code and cult. It belongs to the latter because religious commitments, wherever they are given free play, inevitably and radically influence attitudes toward the form and function of society.

If social pluralism, then, is a necessary aspect of the good order of society, and if political pluralism is inevitable in democracy, what is the status of religious pluralism?

Is religious pluralism a blessing? One sometimes hears that this aspect of our society (conceived narrowly, for the moment, as a multiplicity of beliefs) is desirable in itself—a circumstance that gives richness to the political body, contributes to the growth of culture and manifests the vitality of democratic institutions to the world.

#### IS PLURALISM GOOD?

Personally, I consider such an attitude nonsensical from the Catholic point of view. The division of the commonwealth into a plethora of sects is a pathological condition of society. Such a division presupposes widespread error in the very area where, above all, men should be one—the area of basic truths about God, man and society (civil and religious). Religious pluralism, whether here or elsewhere, cannot be the answer to Christ's will to "one fold and one shepherd."

This is not to deny that the religious pluralism of American society, as a "going concern," has brought several fringe benefits to the world. But it must be noted that such benefits do not arise from the nature of pluralism itself. They arise from the happy solution which our Founding Fathers devised for the problem of a plurality of creeds among the nascent States when our nation was in the process of coming to birth.

What is the future of religious pluralism in the United States? It remains to be seen whether it will perchance result in a completely secularized society. Already the decay of definite religious commitments is so far advanced that traditional moral values have an ever-diminishing influence on the course of public policy. Unless the current massive pulverization of solid religious and moral convictions is halted, we may yet see our uncommitted State definitely committed to a rampant secularism that is no less hostile to sectarianism than Soviet Russia.

In the design of Providence, of course, it is quite possible that the pluralistic experiment in America will prove to be the seed-ground of a newly vitalized Christendom—Catholicism unentangled with the State may turn out to be a "privileged axis" of social evolution that someday brings a true unity to all the scattered children of God, both here and afar. But as other observers of our religious pluralism have noted, this desired consummation will never get under way until we Catholics start building bridges instead of dams. We must, to change the figure, come running out of the shelters and set up our wares in the marketplace. When one does this, he is—in the delicate idiom of the "dialogue"—said to be *engagé*.

L. C. McHUGH

as one who has observed and is reporting objective social and cultural phenomena.

Several years ago Will Herberg wrote a book whose very title—*Protestant Catholic Jew*—was a sort of public proclamation of our pluralism. Professor Herberg's thesis is that "the American system is one of stable coexistence of three equi-legitimate religious communities grounded in the common culture-religion of America." Herberg would doubtless agree, however, with Fr. John Courtney Murray, who locates four such sets of opinion—or four "conspiracies," as he calls them—in American society: Protestant, Catholic, Jewish and secularist. (See *Catholic Mind*, May-June, 1959, pp. 230 ff.)

#### A CHANGE HAS OCCURRED

A decade ago, this new religio-cultural alignment was not yet fully achieved. In an article in the May, 1950 issue of *Harper's*, Prof. D. W. Brogan, the British historian who knows his America so well, discussed "The Catholic Church in America." He wrote in that article:

The United States is a Protestant country; this seems a platitude, but it is much more than that. It is not that the majority of Americans are adherents, more or less active, of Protestant churches; it is that the historical background, the historical traditions, the folkways, the whole national idea of the "right thing" is deeply and almost exclusively Protestant.

In this milieu, as Brogan found in 1950, the Catholic tradition was still "new, exotic, suspect." He went on to remark that most Americans—Catholics among them—learn that it can be "very smart" to be a Catholic in England. Then, in that now ten-year-old article, Professor Brogan recalled an incident which has piquant overtones in 1960. A Boston lady, he said, was startled to learn that the late Marquess of Hartington had married a daughter of former Ambassador Joseph P. Kennedy. The British historian doubtless added to her confusion by pointing out that, to English people who care about such things, "the difference between a Cavendish and a Cabot was so great that the difference between a Cabot and a Kennedy was invisible."

I wish that the learned Professor Brogan could come back for a long and leisurely stay with us this summer and fall. He would probably find certain subtle but palpable changes in the religious and political complexion of our people. He would gain this revelation, I believe, by watching the winds and testing the weather that provide the climate for our 1960 elections.

What is written here is formally and unquestionably nonpartisan. It is not the function of this Review to espouse any particular political candidate or any political party. However, it is our proper function to appraise those objective situations in which candidates are chosen and according to which political decisions are made. From that viewpoint, then, it can assuredly be said that Mr. Kennedy's try for the Presidency is filled with immense sociological and cultural meaning.

A generation ago, within five or ten years after the

experiences of 1928, a man of Irish Catholic background would not have dreamed of ambitioning the office of U. S. President. Moreover, if a Catholic with the utterly inoffensive name of Smith could not measure up to American Protestant standards, how could a Kennedy—with a resounding "Fitzgerald" for his middle name—ever have hoped to do so? It just wouldn't have made political sense.

The exalted office of the Presidency has strongly symbolic qualities inextricably attached to it. Our President, over and above his many other duties and responsibilities, is expected to project, in his person, his family life and his habits, the genuine and unalloyed image of "the American proposition." Until recently, this vague thing has been commonly judged to be such that it could be mirrored only by a Protestant—usually a Protestant of Masonic background—and a Protestant with the properly Protestant sort of surname.

Take your *World Almanac* or your encyclopedia and glance down the names of our 35 Presidents. The much-admired present incumbent is unique; his name is a German name, no doubt slightly tailored in the course of the 19th century from its original German spelling to a more acceptably Anglo-Saxon form. Two others, Van Buren and Roosevelt, are good Dutch Protestant names. All the rest are properly Anglo-Saxon or "Scotch-Irish." So-called "Scotch-Irish" ancestry has for generations been the American Protestant's way of asserting his distinction from and superiority to the ubiquitous immigrant Catholic "Mick."

Now, all of a sudden, along comes this man named, of all things, John Fitzgerald Kennedy. He is proud of his name. He makes no secret of the fact that he is a Catholic of Irish descent. He declares his intention of running for the Presidency. In fact, he forces the issue of his Catholic faith squarely on the attention of the Democratic party, and insists that it should give him the nomination. If nominated, he further insists, he can quite possibly beat an able and popular Republican opponent.

Has Senator Kennedy miscalculated his chances? Some shrewd political analysts think not. Last April, in an article in *Esquire* magazine, Richard H. Rovere put the problem this way:

Some votes, to be sure, would be lost to a party that dared nominate a Roman Catholic. There is no question today, though, as to whether there might not be greater losses to the party that failed to nominate a qualified and popular candidate who was also a Catholic. The Democratic leaders will have to weigh the consequences of *not* nominating Kennedy very seriously in the coming months.

This Review has said before, and strongly insists again on this occasion, that we have no evidence of what has been called "a Catholic vote." We are in fact convinced that no such vote will be discerned this year unless an unusual amount of religious bitterness is injected into the coming Presidential campaigns. At one point in recent months we said editorially that we hoped Catholics would vote for an able and fearless leader, and not for a baptismal certificate.

During the months ahead there will be much discussion of the religious faith of Senator Kennedy. There will be many well-publicized alarms about the dangers the nation is running in even considering a Catholic for the Presidency. There will be suspicion, some bitterness, and even a measure of old-fashioned bigotry. Throughout these months, however, the fundamental

fact should be kept in mind that 1960 is not 1928. Today—and this is a point I hope to develop more fully on a later occasion—America is post-Protestant in orientation. For better or worse, America in 1960 is pluralistic. Today, whether anybody happens to like it or not, a Cabot or a Kennedy is pretty much a chip off the same old American block.

THURSTON N. DAVIS

# State of the Question

## ARE WE LONELIER TODAY THAN EVER BEFORE?

In an article on "The Loneliness of Man" (2/6), Fr. Thurston N. Davis, S.J., found a symbol of our time and of our contemporary trouble in the image of the clown. More and more these days, he wrote, artists and scholars are concerned over the plight of "confused and lonely modern man." We now publish comments.

TO THE EDITOR: The documentation which gave substance to Fr. Thurston Davis's article on "The Loneliness of Man" (2/6) is grim in the extreme and accurate to the point of being frightening.

If you want one man's opinion as to what produced our depersonalized man—the man who, in the article's words, seeks to find his way "in a milieu in which, for so many questing persons, both faith and reason have 'lost face'"—it is a combination of secularism and mechanization.

The worry about secularism was one that occupied minds before these same minds suddenly became totally preoccupied with communism. Secularism is no longer the concern that it used to be, perhaps because it is now "respectable" and the dominating factor of our milieu.

Thus, having been unsuccessful in combating the evil of secularism, we reap the bitter fruit of its growth—the nameless worker, the faceless conscript, the colorless citizen, with his origin in the slime of the earth, his work strictly earthbound, and his destiny back in the dust.

The factor which above all else produced this monster was, I feel, the cold, complete mechanization of our civilization. When the world substituted the abstract for the concrete, when offices replaced altars, and when machines took the place of men, then man had lost his inheritance. The earth no longer be-

longed to him. He ceased to be an individual; he was a "Citizen," with a capital C, a mere statistic of the state. His social security number was now the key to his identity.

One cites current literature to portray a full picture of this unhappy creature of 1960. But he was described with almost prophetic exactness ten years ago, at a time when it might not have been too late to do something about the trickle which is now a current. The likeness was outlined in a book, *The Twenty-Fifth Hour*, by Virgil Gheorghiu, a book which foresaw and diagnosed the sickness of a civilization that had lost the art of living. The symptoms were regimentation, conformity, technology.

But, alas, I am unaware that the book was even published in this country. If it was, its impact was negated by all we hold dear—gadgets and machines.

JOHN G. DEEDY JR.  
Editor  
*Pittsburgh Catholic*

Pittsburgh, Pa.

TO THE EDITOR: In your provocative article, "The Loneliness of Man," you point out a problem which must be faced by more and more of our thinkers if our American and Christian heritages are to be maintained and fulfilled.

At least a partial solution to the problem lies in a movement which began a number of years ago, and which,

unperceived by many, is now continuing at an accelerated rate. I speak of the dispersion of our population, made possible by the decentralization of industry. More and more, across the country, industries are locating in small towns or in the open country; the non-farm rural population is on the increase; new patterns in rural housing are developing; and families are enjoying the benefits that come from country living along with the conveniences and advantages of city life.

The structure of big-city living seems to militate against proper perspective and proper social relationships. For example, it is impossible to love people en masse, and many dwellers in our large cities contact their fellow human beings only as undifferentiated parts of a crowd. On the other hand, rural life fosters a healthy relationship with one's neighbor and environment.

Is not this "rurban" living the working out of the suburban movement to its logical and final conclusion?

GERALD J. DAY, S.J.

St. Mary's, Kan.

TO THE EDITOR: This loneliness of spirit, which comes ultimately from a sense of our creatureliness—creatures cast out of Paradise because of sin—may in the long run help many to appreciate what the early Christians realized: the new family of Christ, the Church and the Communion of Saints. There is the coming unity, the much-desired union of love and freedom, which contrasts so sharply with the slavish and lonely society advocated by communism.

M. C. D'ARCY, S.J.

Washington, D. C.

TO THE EDITOR: The article on "The Loneliness of Man" made me recall Cardinal Newman's phrase, "Cor ad cor loquitur" (Heart speaks to heart), for this question of human isolation has been much on my mind of late. Man—



confused, frightened, disheartened—is today a wanderer without a port. He is chasing after joy, happiness, contentment, and, like a child, cannot grasp the tragic meaning of life, the inevitable Cross. He is unable to face the fact that the mature Christian can no longer live the sugar-coated life of a child, avoiding the tragedy, suffering, humiliation and grinding aridity of heart and mind that is the Cross of today. He embraces “the good life” and wonders why he feels so hollow.

All this discontent can have a meaning. Man is alone, but he can be alone with the suffering Christ. With Christ he can taste gall and feel the press of nails. He can see himself for what he is—a tragic transient. In Christ he can raise heart, mind and every disposition of will to Eternal Love.

Today's world is filled with spiritually “gutless” neurotics who cannot face themselves and their deficiencies in humility, but instead raise a grubby baby fist at God whenever the clouds grow dark. If we persist in being children and fail to embrace the implications of Christian adulthood, we are lost. And this will happen, not because tensions and sterilities of today's world are unconquerable, but because we allow ourselves to drift with them and succumb to them.

IGNATIUS G. SOBEL

Miami Beach, Fla.

TO THE EDITOR: Your cover clown for the Feb. 6 issue reminded me of a poem by Langston Hughes;

#### MINSTREL MAN

Because my mouth  
Is wide with laughter  
And my throat  
Is deep with song,  
You do not think  
I suffer after  
I have held my pain so long?  
Because my mouth is wide with  
laughter  
You do not hear my inner cry?  
Because my feet are gay with  
dancing  
You do not know I die?

SISTER MARGARET ANN, S.N.D.

Columbus, Ohio

TO THE EDITOR: “The Loneliness of Man” contains the finest diagnosis of the malaise which afflicts all mankind today—one which only God can cure. The conflict between East and West is caus-

ing civilization to lose its moorings. Democracy is challenged as never before. This is a fight to the death between materialistic communism and spiritualistic democracy, and democracy cannot win unless it invokes and enlists the Divine Spirit in today's Armageddon!

ROUSSEAU VAN VOORHIES

New Orleans, La.

TO THE EDITOR: Your article on “The Loneliness of Man” was most thought-provoking. “Kaleidoscopic” so well describes the number and mixture of the values in the life of each one of us, and



the consequent difficulty in maintaining a hierarchy.

Commentaries such as this one seem to heighten the import of the remark of G. K. Chesterton, that “the important thing for a country is that the men should be manly and the women womanly.”

So many of our institutions are based on society's erroneous translations of the nature of man and woman and their mutual relationship that a return to the truth—man as the power figure, woman as the love force and their equal but complimentary natures—is apparently urgent if our civilization is to endure.

(MISS) ANNE HANLEY

Bronx, N. Y.

TO THE EDITOR: I very much enjoyed reading Fr. Davis's article, “The Loneliness of Man,” in which he referred to my article on the same subject in *The Review of Politics*. The image of the clown, I think, can serve greatly to enrich one's understanding of this elusive subject. And in my mind it suggests certain reflections.

Fr. Davis concludes his article by recommending that Christians “work wisely and patiently . . . in a common

effort to check the decay of our society. . . .” Here we touch the outer frontier in this matter.

A number of writers, as Fr. Davis brings out, have described impressively the disintegration of modern society. The solutions which have been offered are a good deal less impressive than the descriptions of the problem. The full inadequacy of at least one of these proposed solutions becomes apparent if one sees reflected in the face of modern man the pathetic features of the clown.

The supposed solution is that of individual resistance and self-sufficiency. David Riesman's “autonomy” seems to mirror much of this ideal, as does Albert Camus's more heroic vision of man's confrontation with the absurd. The trouble, surely, with an heroic response to an apparently absurd universe is that, seen as an isolated being, man too is absurd. As a clown, he is in no position to redeem being as a whole from absurdity. He is compelled to look beyond himself, and if in doing so he finds nothing, his situation is without hope. To see things in this light suggests the opening and challenge which an era of disintegration presents to Christianity, as a religion of reintegration.

This approach may serve also to guard one from another of the pitfalls which have been revealed among the solutions offered relative to the problem of estrangement. For the great sociologist Emile Durkheim, for Erich Fromm, and for others, the proper response to the disintegration of society is purely and simply the reintegration of society, or, in Durkheim's terms, *solidarité*.

One may well feel that however understandable this ideal is, given the circumstances which prevail, it is dangerously oversimplified as an answer to the problem of estrangement. To assume a religious orientation is to be led to the consideration that man's alienation from his fellowman, however painful it may be, is a second order of alienation. Above all man is estranged from the roots of being. Nazism and fascism both enable us to perceive the peril which is apt to attend an atheistic drive towards social integration. If the individualistic and heroic response to estrangement manifests pride, it may be said that the idea of

*solidarité* is a call to idolatry. A society of clowns cannot bring a restoration of dignity.

GLENN TINDER

Department of Government  
University of Massachusetts

Amherst, Mass.

TO THE EDITOR: As a new subscriber, I enjoyed your thought-provoking issue of Feb. 6, and was particularly interested in "The Loneliness of Man." It expresses briefly but clearly the major problem facing people today. I disagree, however, with the author's outline of possible solutions to "our contemporary trouble." What is needed is not so much patience and understanding, but impatience, anger, forceful speaking and acting against the drift. In a word, we need leadership, so that those less able to see the problem or to comprehend it may be enabled to follow with confidence.

RICHARD E. MANNING

Detroit, Mich.

TO THE EDITOR: In "The Loneliness of Man" you isolate the virus in much contemporary thought and behavior. It is the reverse of a revolutionary situation. It is a going into nothingness, but a disintegration into which the foreign revolutionary would gladly step with his appealing new design for life.

It seems that young and old live in an atmosphere in which it is assumed that truth cannot be known. One student put it this way not long ago: "Last summer in an Eastern student camp, I met a young man who thrilled to history and who knew much of it. We often talked on the subject, but every time he concluded a striking narrative he used to say: 'Too bad we do not know that it is true!'" So runs your quote from Prof. Mark Van Doren: "It is enough to know Pilate's question, 'What is truth?' will always be impossible to answer to the satisfaction of every man."

This outlook fills the classrooms of America, as one can readily see in Wegener's (1947) analysis of "The Philosophical Beliefs of Leaders in American Education." Then there is the strident cliché of Justice Frankfurter in the Swazey Case, to the effect that (in a university) "dogma and hypothesis are incompatible." Topping it off is that core of the evolutionist formula for academic freedom:

All beliefs are tentatively true or tentatively false, and only verifiable through a continuous process of inquiry. . . . all seeming errors must be tolerated, for what is truth is never fully known and never finally knowable. (Hofstadter and Metzger, *The Development of Academic Freedom in the United States* [Columbia U., 1955. p. 364].)

Leaving aside the superficial fact that excessive comfort, too many distractions, and too little real play pave the way to too little thinking, it would seem needful to attack the problem headlong and mount an offensive such as Professor (Monsignor) MacEachin conducts on the campus of Michigan State University. In his every class and contact he calls for assertion and realization that we must and do and can live on certainties, and that our task is to verify and reaffirm the position in every subject that is investigated.

This task is immense. What can one do when he hears the research historians in convention battling with bare swords for the truth of this or that fact

—on the solid principle that their aim is to find truth and that it can be discovered certainly and often completely—and then the inquirer is confronted with the judgment of Olympian Carl Becker that no matter how much you wish it, you can never be sure of anything in the past? This idea has an immense following.

Really all men are not lonely. Today there are the raucous "big" voices of bewildering emancipation. Yet very many live lives perhaps circumscribed in space but nonetheless full of dynamic effort and happiness. Our major effort would seem to be to champion the certainties which mark a clear line of distinction between "the lonely" and "the fruitful."

Human magnetism will draw wanderers over the border into really humane society. There is no need of fright at the preposterous phenomenon of man without spirit, Maker, Redeemer, supernatural help and divine destiny.

W. EUGENE SHIELDS, S.J.

Cincinnati, O.

Education may be described as the process whereby the older people in a society pass on their total way of life to their children. When this process absorbs years of the students' lives and employs millions of persons and astronomical sums it becomes more important than ever to evaluate reflectively the culture that is being transmitted and to determine as reasonably as possible the goals and the content of the school experience.

#10

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# God and Man in Zagreb

*Maté Mestrovic*

**T**HE DEATH of Alojzije Cardinal Stepinac, Archbishop of Zagreb and Primate of Yugoslavia's seven million Catholics, marks the end of a sharp 15-year conflict of wills between the Church and the Communist state in Yugoslavia. Tito's order permitting the return of the Cardinal's body to Zagreb and its burial in the cathedral with all the pomp and majesty accorded an archbishop and Cardinal of the Church effectively closes the now famous case which aroused so much passion in Yugoslavia and throughout the Christian world. In death, if not in life, the Cardinal returned to his episcopal see from which he was forcefully barred by years of confinement, first in Lepoglava prison and then, from December, 1951 until his death, in the village of Krasic, 17 miles southwest of Zagreb in Croatia.

Now Cardinal Stepinac's life and martyrdom are history. His memory will live on in the hearts of the Croatian people whom he loved and in the annals of the Church which he served with the full measure of devotion. Paying honor to Zagreb's archbishop, Eugene Cardinal Tisserant, the dean of the Sacred College of Cardinals, said: "Cardinal Stepinac must be listed among the heroes of the Church, for he has suffered so much for Christ and the Roman Catholic Church."

Cardinal Stepinac was a self-effacing, truly humble man who shunned fame and honor and would have been content to be the last among the servants of Christ. And yet his austerity, his learning, his strength of will and piety, and the turbulent and tragic times in which he lived raised him among the Princes of the Church and made him a symbol of the Church suffering. His trial and his unjust imprisonment in 1946 exemplified Christian resistance to the onward march of communism in Eastern Europe.

And yet, paradoxically, Archbishop Stepinac did not consciously seek to be a martyr. In fact, the year before his trial, in 1945, he had met Tito to discuss Church-State differences, "and the meeting had not been unfriendly," states Fitzroy Maclean in *The Heretic*:

Each had expressed his understanding for the other's point of view and his desire for an agreement. "Render unto Caesar the things that are Caesar's," the archbishop had said, "and to God the things that are God's." And they had parted with mutual expressions of good will. But Caesar

in the event had claimed a larger share than the Church had seen fit to accord him and soon relations were more strained than ever.

In defending the Church's rights, Archbishop Stepinac was uncompromising. He made his views public in sermons and pastoral letters and was forthwith arrested and imprisoned.

## YUGOSLAVIA TORN BY STRIFE

The conflict of which the Cardinal was the protagonist can be understood only against the background of bloodshed, chaos and anarchy that consumed Yugoslavia in World War II. For four years an apocalyptic fratricidal struggle raged between Orthodox Serbs and Catholic Croats in the unfortunate land of the Southern Slavs that was trampled under foot and dismembered by German, Italian, Hungarian and Bulgarian invaders and domestic Fascists.

Some Catholic priests actively supported the wartime Pavelic regime in Croatia. Archbishop Stepinac and the majority of the clergy accepted the establishment of a Croatian state, because they believed that a vast majority of the Croatian people at that time desired independent statehood. But the archbishop and most of the other bishops and priests opposed and condemned the atrocities committed by Pavelic and some of his Ustasha followers. At the same time, the Church leaders viewed with alarm the rise of the Communist-led Partisan movement; they feared its victory would bring a Communist dictatorship and the persecution of religion. Dictatorship and persecution came in 1945, in the wake of the Partisan triumph. Numerous priests were jailed and an estimated 260 were put to death. Church property was confiscated, the work of Catholic charities and cultural organizations was made impossible, the Catholic press was silenced and religious teaching was banned from the State-run schools.

In the early postwar years when Yugoslavia's Communist regime was still revolutionary, mercilessly destroying all its real and imaginary opponents, Archbishop Stepinac was incarcerated on trumped-up charges of collaborating with the wartime enemy. The Government mounted a drive designed to destroy the Church by separating Yugoslavia's Catholics from Rome by means of a "national church." The attempt proved abortive, however, and in December, 1951, as a concession to opinion at home and abroad, Tito transferred Archbishop Stepinac to his native village of Krasic. Tito allowed him to perform his duties as a priest, but not to function as Archbishop of Zagreb.

DR. MESTROVIC, who teaches modern European history at Fairleigh Dickinson College, Rutherford, N. J., visited Yugoslavia this past summer.



The refusal of the Vatican to accept this as a solution or to summon the archbishop to exile in Rome, and the archbishop's subsequent elevation to Cardinal by Pope Pius XII, convinced the Yugoslav Government that the Holy See would not modify its uncompromising attitude. On December 17, 1952 Belgrade retaliated by cutting diplomatic ties with the Vatican, and the Government-controlled Yugoslav press unleashed a barrage of denunciations against the Catholic Church, whipping up an hysteria that culminated in physical attacks by hoodlums on bishops and priests. The violence ceased only after Tito publicly condemned the beatings, but the Church-State conflict continued unabated. The Government continued to refer to Cardinal Stepinac as the "former archbishop" and repeated that he would never be allowed to resume his episcopal duties in Zagreb. The Vatican, on the other hand, insisted on the Cardinal's restoration—a condition the Yugoslav Government could not accept without acknowledging that it had been wrong all those years. It became impossible to untangle this Gordian knot.

#### EFFORTS TO END HOSTILITIES

Furthermore, a stalemate was created by the inability of the Government to overwhelm its opponent. Religion remained deeply rooted in the consciousness of the people and it became apparent, even to the Communists, that Marxism would not replace Christianity as the faith of the majority. Despite the Government's relentless efforts to undermine the authority of the bishops by means of a state-sponsored priests' association, the masses of the believers and most of the clergy continued to form solid ranks behind their bishops, who in turn remained firm in their spiritual allegiance to Rome. Yugoslavia's antireligious policies have hardly been more successful than Bismarck's Kulturkampf in Germany of the 1870's.

On the other hand, Tito's rule and authority are firmly rooted in Yugoslavia, and there is little likelihood they will disappear in the foreseeable future. The Yugoslav President himself, though 67, looked vigorous and healthy when I saw him last summer in Brioni, his favorite island residence in the Adriatic. In fact, with a bare sprinkling of gray in his reddish-brown hair, he looked about fifteen years younger than his age. Barring sudden and unexpected death, he will remain for years to come the unchallenged leader of Yugoslavia. Thus the realities are convincing an ever-increasing number of Yugoslav Catholics that Church-State differences can be straightened out only by discussions with President Tito's Government. On February 9, the 80-year-old Archbishop of Belgrade, Josip Ujčić, expressed this conviction when he said that thousands of Yugoslav Catholics hoped relations between Yugoslavia and the Vatican would be renewed.

Since the beginning of 1958, straws in the wind have appeared with increasing frequency, indicating that both Church and Government leaders in Yugoslavia are seeking ways to terminate the long and sterile conflict. For the first time since the war, eight bishops, some of whom were said to favor a modus vivendi with

the Government, were allowed to visit Rome. At that time reports circulated in Yugoslavia and among exile groups abroad that Coadjutor Archbishop Franjo Šeper of Zagreb was trying to convince Pope Pius XII to summon Cardinal Stepinac to Rome. This charge is unfair and unfounded, although it is true that the Coadjutor Archbishop of Zagreb had discussed with Government officials ways of resolving their differences. When I visited Archbishop Šeper, a man of 54, he impressed me as a mild-mannered, skillful diplomat who was trying to avoid unnecessary strains with the Government while ably defending the Church's position.

Failure to find a mutually acceptable solution concerning Cardinal Stepinac's future halted negotiations for years in other areas of the Church-State conflict. The Government sought to overcome this impasse by yielding more and more in its position, as the date of Cardinal Stepinac's release in 1962 approached. In Zagreb, last summer, I was told that the Cardinal would be released forthwith and permitted to return to Zagreb—if the Holy See would pledge that the archbishop would not criticize the Yugoslav authorities in the future. The Cardinal himself would make no such pledge. He stoutly maintained his own innocence and regarded his return to Zagreb as a right rather than a matter to be bartered. Then in September, Dr. Vladimir Bakarić, the leading Communist of the Yugoslav Republic of Croatia, told foreign newsmen that Cardinal Stepinac would be permitted to resume his duties as leader of Yugoslavia's Roman Catholics after completing his prison term—"unless he commits a new offense."

#### WHAT OF THE FUTURE?

The Cardinal's sudden death on February 10 has rendered academic the dispute regarding his future role. It has also suddenly moved Church-State relations, which from 1946 to 1960 had remained at a standstill—in fact, at a dead end—because of the Cardinal's confinement. Now the Holy See and the Yugoslav bishops may prove able to work out a modus vivendi with the Government.

The Cardinal's death and burial were handled in a way to reconcile rather than aggravate Church-State differences in Yugoslavia. In announcing the Cardinal's death, the Government-controlled radio called him "Dr. Alojzije Stepinac." No reference was made to him as the "former archbishop" nor was his trial and imprisonment discussed by the Yugoslav press and radio. The Government granted permission for Franz Cardinal Koenig, Archbishop of Vienna, to conduct the pontifical requiem for Cardinal Stepinac in Zagreb Cathedral. The Austrian Cardinal, however, was unable to reach Zagreb; he was seriously injured in an automobile collision in northern Yugoslavia. Cardinal Koenig's place as celebrant of the requiem was taken by Coadjutor Archbishop Šeper, who sternly admonished a would-be agitator during the service: "I want no demonstrations in church."

It is problematical, however, whether the differences between Church and State—the problem of religious education of the young, the freedom of Catholic char-

itable and cultural organizations and of the Catholic press—can be resolved in Yugoslavia in the Polish manner. Nor is there indication that either Catholic leaders or the Government are seeking that kind of an understanding. There are several reasons why they would not. First, Communist Yugoslavia is free of Soviet control, while the very existence of Poland may hinge on the ability of Wladislaw Gomulka and Stefan Cardinal Wyszynski to maintain the uneasy political alliance they concluded in December, 1956. Second, Poland is overwhelmingly Catholic, and it is a nationally homogeneous country; Yugoslavia is a multinational, multireligious state in which Catholics constitute only 37 per cent of the population. Any attempt to reach an understanding between the Catholic Church and the State in Yugoslavia will run into opposition from at least a segment of the Orthodox public opinion. One remembers that in pre-war, non-Communist Yugoslavia the outcry of some Orthodox Church leaders prevented Yugoslavia's ratification of a concordat with the Vatican.

Moreover, a number of Yugoslav bishops to whom I spoke last year looked with skepticism on the experiment in Church-State cooperation now taking place in Poland. In any case, they did not believe such an agreement is applicable to Yugoslav conditions. Several of

the Church leaders believed that the best hope for the "normalization" of relations lies in the strict separation of Church and State which is guaranteed in Yugoslavia's Constitution, but which has not thus far been carried out in practice.

Church leaders are not seeking resumption of religious education in public schools; they seek, rather, greater freedom to conduct religious instruction in Church buildings. The Yugoslav hierarchy desires the reopening of the seminaries that were closed down by the Government, free and unhindered communication with the Holy See, resumption of relations between Yugoslavia and the Vatican, permission for student priests to complete their higher studies in Rome, cessation of the punitive and often arbitrary taxation to which the clergy are currently subjected.

An elderly, mild-mannered bishop explained the situation to me thus: "The best way to normalize Church-State relations here is to enforce the strict separation of Church and State as you do in America. If the provisions of the Yugoslav Constitution in this respect were honestly enforced, many of the points at issue between us would automatically disappear. A conflict between Church and State arises when one interferes in the domain of the other."

## BOOKS

### A Tragic New Image of Man

#### THE VIOLENT BEAR IT AWAY

By Flannery O'Connor. Farrar, Straus & Cudahy. 243p. \$3.75

Throughout the reading of this haunting, grimly humorous story, and particularly in retrospect, the image of Rouault's famous clown kept running through my mind, as well as the reflections on "new images of man" to which Fr. Norris Clarke referred in his provocative article (*AM.* 12/21/59). For I believe that Miss O'Connor here deepens her claim to be a novelist who is concerned—vitality, though not shrilly concerned—with what is popular nowadays to call "our human condition," under the aspect of man's estrangement from God and his fumbling attempts to find his real source, his true roots.

This provocative theme is handled in her new book through the story of a young man, Francis Marion Tarwater, who lives with his great-uncle in a backcountry section of Tennessee. The old man is a self-appointed prophet, clearly unbalanced but crazily sincere in

his passion to bring the world to the "bread of life." This passion is concentrated in convincing the boy Tarwater that he too is a prophet, whose vocation is to baptize the moronic son of Rayber, the old prophet's nephew, from whom the old man has been estranged and of whose salvation he despairs.

The old man dies, and in a drunken stupor Tarwater sets fire to the rickety house. Tarwater thinks he has cremated his great-uncle and destroyed the ties that held him from embarking on his apostolate of bringing salvation to the dimwitted child. He makes his way to town and settles down with Rayber and the boy; but his prophetic zeal slackens and he tries to shake loose from the demands of his "vocation." Finally, however, impelled by what crazy motive he can hardly tell, he does baptize the boy in the process of drowning him to free him from misery.

After this gruesome climax, Tarwater makes his way back to the hill country. But he discovers that one of the Negro tenants had buried the great-uncle. He

stoops over the fresh grave, smears some of the earth on his forehead, and moves "toward the dark city, where the children of God lay sleeping." What is he moving toward? Toward a resumption of his prophetic mission? Toward giving himself up for his crime? Toward just a continuance of his tortured life? Miss O'Connor lets us puzzle this out for ourselves, and there will probably be as many answers as there are readers.

But what Miss O'Connor does not leave vague is the fact that, to quote an appreciation by Caroline Gordon which is printed on the jacket, all her characters (especially Tarwater) are

displaced persons. They are "off center," out of place because . . . they are lost in that abyss which opens for man when he sets up as God.

Unfortunately, another section of the blur (not Miss Gordon's statement) refers to the "funny" episodes of the book. But there is nothing funny about any of the tale. It is humorous, without a doubt, but it is a grotesque humor, with the grotesquerie of the grease paint of the tragic clown's mask. C. S. Lewis could portray Screwtape and his fellow devils as being vastly amused at the spectacle of human life, but the sensitive reader—and especially the

Catholic reader—will see here a vivid and pathetically tragic new image of man, an image that is all too true and all too frequently encountered both in literature and in life.

HAROLD C. GARDINER

## A Man Who Was Right

### GRANT MOVES SOUTH

By Bruce Catton. Little, Brown & Co. 564p. \$6.50

Left to his own brand of soldiering, it is very probable that Gen. Ulysses S. Grant would have substantially shortened the Civil War. Undoubtedly he would have committed some tactical errors in the early engagements of the war, as would be natural for any commander fighting in a conflict of such scope and nature. However, his instinct for sound strategy would have amply compensated for mistakes made in the process of testing his men, the enemy and himself. The lessons learned in an unsuccessful invasion of northern Mississippi, for example, were put to good use in the Vicksburg campaign—his troops lived off the land, instead of depending on a base of supplies far to the rear of their area of operation.

Unfortunately, he was not to have a free hand until he had proved, over and over again, that the only way to win was to beat the enemy in the field. This method seems obvious enough, but it would take almost three years for it to penetrate to the top brass. Halleck and McClellan, with an assist from Buell, played it by the book, and the book (Hardee's *Tactics*) said that they must capture and occupy *positions*. As a consequence, Grant was forced to spread his troops over a large area around the Mississippi and Tennessee Rivers, defending rail lines and junctions while the Confederates moved out of reach, reorganized and began raids on the positions Grant had been commanded to hold. It was only after the "blitz" tactics of the Vicksburg campaign had been so successful that Grant's abilities were recognized.

In *Grant Moves South*, which covers the years 1861-63, Bruce Catton has produced the second volume of a three-volume biography begun by the late Lloyd Lewis with *Captain Sam Grant*. The author has added his own notes and research to those of Lewis and, in his usual readable style, has depicted the breakthrough of Grant as a fighting general.

Civil War enthusiasts are familiar with the stories of Donelson, Shiloh and Vicksburg, but even they will find their

excitement mounting as they read Catton's narrative of these battles. Where authorities differ—Grant's *Memoirs* occasionally conflict with official records—the author points out discrepancies and passes judgment when he can, without being stuffy about it.

After the costly victory at Shiloh, Lincoln was plagued by those who were involved in calumnies and intrigues against Grant. After Vicksburg, Grant received what was probably the most unique tribute ever paid by a President to any man. Lincoln had assumed that Grant would play it safe on the Mississippi, but after Grant made

his bold move overland, Lincoln wrote: "... I feared it was a mistake. I now wish to make the personal acknowledgment that you were right and I was wrong."

RAYMOND L. CAROL

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opportunity for firsthand observations in regions he chooses to identify as "the hungry world."

During 1932-37 Mr. Scott worked in steel mills of the Urals and Siberia. Out of that experience came *Behind the Urals* (1942) and insights into Soviet methods of achieving greater productivity. Then he did news reporting from Moscow, Paris, Berlin, the Balkans, the Near East and Japan. Events which climaxed in Pearl Harbor brought him back to the States and the staff of *Time* and *Life*.

After a decade as war correspondent, field man and editorial writer, Scott became assistant to the publisher of *Time*. Postwar duties included probings in Bolivia, South Africa, Algeria, Morocco, Egypt, Indonesia, Ghana, India. He had interviews with Nehru, Schweitzer, Sukarno and others who are prominent in the battle against want. His analysis of global conditions reflects these experiences.

Historians and economists no doubt will unearth additional data and question some of the statements. Meanwhile, Scott makes trenchant remarks on the world scene and offers criticisms of varying approaches to problems of poverty and welfare. To put it colloquially, he seems to feel the Western nations are missing the bus in the matter of human betterment. The USSR, he suggests, has a somewhat more realistic timetable, though he dislikes the system for its undue subordination of individuals to the state.

*Democracy Is Not Enough* makes informative reading calculated to stimulate action on behalf of humanity's less fortunate members in underdeveloped areas. But it must be questioned whether Scott's concept of the good life is sufficient, and also whether certain of his generalizations can stand.

Are all the countries listed really "hungry" in the physical sense? Some are better off than the United States was in 1850, and they suffer more from Communist subversion and intrigue than from malnutrition. Their progress would be faster if the Moscow timetable had over-all human welfare (the spiritual included) rather than control and manipulation as its goal. And can we set \$200 per caput income and 50 per cent adult literacy as a universal precondition for extension of suffrage? Conditions vary. Those who favor "guided democracy" and strong central direction like such norms, but what of dictators whose emergencies last for decades? Not only Europeans but illiterate Tibetans can prefer freedom to prosperity, if choice must be made.

The reviewer contends that, given a minimum of good will from authoritarians of whatever hue, we can both improve living conditions and promote free institutions. John Scott will probably agree that respect for ethical values and human rights is more fundamental than material progress.

WILLIAM J. GIBBONS

## PROPERTY VALUES AND RACE

By Luigi Laurenti. U. of California. 256p. \$6

Americans discriminate against their fellow citizens principally in matters of voting, education and housing. Today the denial of civil rights in voting and education is largely a regional problem. And even in the South, the judicial pressure for fair play at the polls and in schools has begun to make itself felt. But discrimination in housing remains a national disgrace.

In the past, property owners, real-estate brokers and financiers have commonly defended their discriminatory practices on the basis of a fear that property values will drop if nonwhites move into a white neighborhood. The present study—a joy to read for its painstaking methods and scientific sophistication—will surely lay such fears to rest, wherever they have been sincere, with facts like this:

Considering all the evidence, the odds are four to one that house prices in a neighborhood entered by nonwhites will keep up with or exceed prices in a comparable all-white area.

To be sure, as Laurenti notes, some appraisers now admit that "the axiom that colored infiltration collapses the market is no longer true." Yet old prejudices die hard. Many real-estate brokers still insist that the sale of housing to Negroes in a white neighborhood violates their national "code of ethics." In self-defense, they point to their pledge "not to be instrumental in introducing a use of character or occupancy which will be clearly detrimental to neighborhood values."

To test the validity of the old belief, the author selected sets of "test" and "control" areas in San Francisco, Oakland and Philadelphia. The 20 test areas were formerly all-white neighborhoods into which nonwhites moved at some point between 1943 and 1955. The controls were neighborhoods which remained all white through these years. Both sets were matched for age, type and market value of dwelling units; general topography; pattern of land use; relationship to central city, shopping

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areas and transportation facilities; in-  
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opment.

The next step was to gather informa-  
tion on more than ten thousand real-  
estate transactions within these areas.

The major statistical finding of  
the present study is that during the  
time period and for the cases stud-  
ied the entry of nonwhites into  
previously all-white neighborhoods  
was much more often associated  
with price improvement or stability  
than with price weakening.

This finding Laurenti also shows to  
have been approximated in similar stud-  
ies in Chicago, Kansas City, Detroit and  
Portland, Ore.

Publication of this volume does cred-  
it to chairman Earl B. Schwulst and his  
Commission on Race and Housing for  
sponsoring the original study, and to the  
Fund for the Republic for lending finan-  
cial support. The book should interest  
anyone who wants facts rather than  
fancies about race and property values.  
As a piece of research it deserves spe-  
cial applause for the care with which  
each step in the investigation has been  
spelled out and critically evaluated.

One can only hope that Laurenti's  
findings will receive the prompt atten-  
tion they merit. We may then be spared  
repetition of the folly and human trag-  
edy that have been so often associated  
in the past with panic-selling of homes.  
And one more obstacle will have been  
removed from the path leading to just  
treatment of all Americans.

DONALD R. CAMPION

### THREE TRADITIONS OF MORAL THOUGHT

By Dorothea Krook. Cambridge. 355p.  
\$5.50

For the author there are three broad  
traditions of Western moral life: the  
religious, deriving from Plato and the  
Christian moralists; the secular, stem-  
ming from Aristotle; and the humanist,  
which is a relatively modern synthesis  
of the other two traditions. These three  
standpoints are most patent in their dif-  
fering views of the nature and impor-  
tance of love.

The moralists who believe in the  
transforming power of love as an in-  
trinsic constituent of moral experience,  
and who give love a decisive place in  
their moral systems (Plato, St. Paul, St.  
Augustine), are set in opposition to  
those in the secular tradition, who either  
do not accept the reality of love as any  
part of man's moral nature (Thomas  
Hobbes in *Leviathan*), or who seek a

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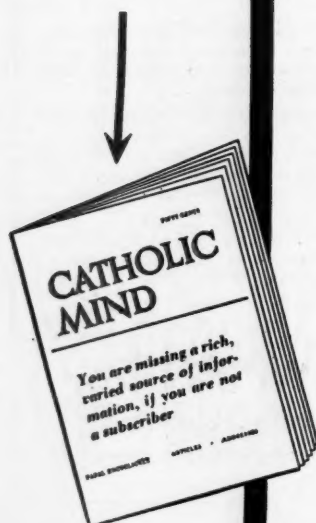
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Psychologist O. HERBERT MOWER of the University of Illinois pleads with his colleagues for a return to the un-Freudian notions of sin and guilt in the treatment of mental illness.

## AMERICA'S MORAL CRISIS

A series of articles which point to the moral crisis confronting America today. L. C. McHUGH, S.J., questions the moral values we are handing down to future generations. HANS J. MORGENTHAU deplores the "moral illiteracy" of a depressingly large segment of American society.

## THE WORLD COUNCIL OF CHURCHES

The Editor of *Social Order*, EDWARD DUFF, S.J., discusses a world-wide organization of more than 165 Protestant denominations in the light of renewed interest in Christian unity.

## THE TEACHING PROFESSION: AN APPRAISAL

How to win students for teaching and scholarship. An address, with astute observations, to a convocation of Faculties at Fordham University by PAUL A. DOYLE.

## DOCUMENTATION:

The Christmas Message of Pope John XXIII; Two statements of the American Hierarchy: Peace With Freedom, and World "Population Explosion."

America • MARCH 5, 1960



substitute for love—friendship (Aristotle) and social sympathy (Hume).

The humanist tradition is represented by Mill, Matthew Arnold, Bradley and D. H. Lawrence. From each of the other two traditions it borrows elements for its own reconstruction. From the Platonic-Christian view it takes the simple, straightforward position that we owe to this tradition whatever spiritual wisdom we may possess, and that its principal and most valuable contribution to the spiritual development of the human race is Christ's gospel of love. Like the secular, utilitarian, rationalist, scientific tradition, it denies the reality or necessity of a supernatural sanction for that transcendent order of values whose crown is love.

This third tradition introduces a humanist who denies the existence of God, in the sense in which the historic Church has defined God, but he is still for the author a religious man. Mrs. Krook insists that this humanist is not merely a naturalistic humanist, such as Bertrand Russell, nor does he share the "perennial philosophy" of Aldous Huxley, which seems to merge all religious faiths into one bloodless abstraction.

The points of relation the author discerns between this humanism and the Judeo-Christian religion are real points of controversy. The conclusion that there is a parallelism in the relations between the Old Covenant and the New, on one hand, and between humanism and the Judeo-Christian religion on the other, is not validly established. Another conclusion is somewhat doubtfully established—that the unique contribution of humanism to the religious knowledge of the world is its affirmation of sexual love as the supremely redemptive form of love.

THOMAS A. WASSMER

#### VIRUS HUNTERS

By Greer Williams. Knopf. 499p. \$5.95

This is an account of the new science of virology. It is written with animation and with a newsman's ability to emphasize the dramatic and the unexpected.

Viruses are much smaller than bacteria—only one-millionth or less of an inch across. They are remarkably selective in the organs they seek out, and they can cause a variety of specific infective diseases. Familiar viral illnesses are common colds, measles, infantile paralysis, chicken pox, mumps and virus pneumonia. Obscure disorders of infancy and some degenerative diseases in the senescent period may be induced or accentuated by viral in-

fections. The evidence for the relationship of virus to some forms of cancer is impressive, and research in this field is proceeding with new discoveries in the basic chemistry of living particles—such as genes, the bearers of hereditary characteristics—constantly being made tangentially to the practical problem.

The author presents the scientific data in historical sequence with much biographical detail. The story of Edward Jenner and the control of devastating epidemics of smallpox is told with dramatic realism. Pasteur knew the nature of viruses but did not try to see them; he went on to discover an effective treatment of rabies. The Dutchman Beijerinck was the first to use the term *virus* and to show that a virus was so small it could pass through a porcelain filter. Wendell Stanley crystallized viruses and introduced to modern times the question of spontaneous generation of living matter from chemical preparations; his associate Robley Williams showed, with the aid of the electron microscope, that the crystalline forms were more complex than had been thought.

One of the great advances was made by Albert Goodpasture who, with his associates, discovered that fertile chicken eggs could be used as a host for the growing viruses for vaccines, thus making it possible to produce the curative agent in large amounts with the additional benefit of less toxicity. The work of Richard E. Shope and Thomas Francis Jr., on influenza, and the very recent contributions of Jonas Salk and Albert Sabin on poliomyelitis vaccines are described with careful attention to the facts, and with an eye to the dramatic component.

As always in the sphere of the intellect, there is an island of ignorance that serves to maintain proper humility. For the virologist it is the common cold. It doesn't help the sufferer much to know that "rather similar respiratory illnesses have multiple and perhaps numerous viral causes." There is, however, some promise of relief, even though the ultimate vaccine may have to represent some twenty-five different viruses.

In the final portion of the book the author discusses cancer, genes and the "heart of the virus matter"—the ultimate particle that constitutes a living thing capable of reproduction, metabolism and death. Here we enter a field of interest to the philosopher, who will be scanning the data for characteristic differences between living and non-living things. The metaphysician is pre-

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A. R. VONDERAHE, M.D.

#### **ABRAHAM LINCOLN GOES TO NEW YORK**

By Andrew A. Freeman. Coward-McCann.  
160p. \$3.95

#### **A. LINCOLN: Prairie Lawyer**

By John J. Duff. Rinehart. 433p. \$7.50

This centennial year of the election of 1860 will no doubt be marked by a larger outpouring of Lincolniana than usual. Since "standard" and "definitive" biographies are so numerous, authors are driven to concentrate on some single aspect of Lincoln's career, character or policies, on his family, friends, colleagues or opponents.

Mr. Freeman's slim volume is an attempt to focus the spotlight on one incident of Lincoln's career, his visit to New York to deliver a speech at the Cooper Union in February, 1860. Besides being the Illinois lawyer's first visit to that city, it was an important occasion as an opening move in his campaign for the Presidential nomination. The details connected with Lincoln's brief stay are too meager to work up into a book-size narrative; short as the present volume is, barely fifty pages are devoted to this central event. The rest of the account is taken up with preliminary background, later events and the usual apparatus of notes and index.

Printing the entire text of the famous Cooper Union Speech was an excellent idea and will save many a professor and student a trip to the library to consult larger reference works.

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### **Our Reviewers**

Our Literary Editor, HAROLD C. GARDINER, S.J., sent his review from Georgetown University, where he is a visiting professor.

WILLIAM J. GIBBONS, S.J., has written on population problems.

RAYMOND L. CAROL is associate professor of political science at St. John's University in New York City.

A. R. VONDERAHE is associate professor of neuroanatomy at the University of Cincinnati.

FRANCIS J. GALLAGHER, S.J., is associate professor of history at the University of Scranton.

JAMES COLLINS is professor of philosophy at St. Louis University.

The story is told in an interesting and lively manner, the style is excellent and the format of the book is attractive. It will furnish a couple of hours of pleasant and instructive reading for anyone.

*Prairie Lawyer* is a much more pretentious and scholarly work. Mr. Duff, himself a lawyer, feels keenly that previous writers have tended to ignore or minimize the importance of Lincoln's legal career in forming the character of the future President. To correct this defect he presents a thorough and exhaustive account of his hero's legal activities and achievements. There are detailed descriptions of the various towns and courthouses of the Eighth Judicial Circuit, brief sketches of the various lawyers and judges with whom Lincoln came in contact, summaries of dozens of cases tried before the Circuit, Federal or State Supreme Courts.

While the book is an example of prodigious and painstaking research, most readers will find it rather dull due to much repetition and a rather heavy style. It will prove a scholarly and helpful reference work, and students and speakers will find it a valuable source of anecdotes and examples to illustrate their essays and talks on Abraham Lincoln.

F. J. GALLAGHER

### **THE GOLDEN AGE OF AMERICAN PHILOSOPHY**

By Charles Frankel. Braziller. 534p. \$7.50

What Prof. Frankel supplies here is a book of source readings in the American philosophers who flourished between 1870 and 1930, the most brilliant epoch in American philosophical history. Beginning with the Harvard group

(Wright, Peirce, James, Royce and Santayana), these readings move ahead into the instrumentalism of Dewey, Perry's realism, the revised pragmatism of Lewis, and M. R. Cohen's critical naturalism.

What did these men share in common, and why did their speculations constitute the peak of our philosophical effort? Frankel gives an answer in a really helpful general introduction, supplemented by sketches of the individual authors.

Perhaps the spirit of American philosophizing is captured in William James' remark that

in a subject like philosophy, it is really fatal to lose connection with the open air of human nature, and to think in terms of shop-tradition only.

Classical American philosophers liked to do their thinking in the public square, where they had to be responsive to actual currents in science and society. Our age is postgolden, largely because we have again become so fascinated by shop-traditions that we no longer care whether the windows in the house of philosophy are open to the common air of living.

Frankel notes some further traits which bound together the men he anthologizes. They regarded our universe as unfinished, as plastic in our hands and, above all, as responsive to the directives of intelligence. This confidence in the power of the human mind, largely untroubled by hints of bad faith, endowed their discussions with verve and human significance. By implication, we today have failed to produce moralists of comparable stature, men who are able to combine philosophical competence with responsible influence in public affairs. This split between technical finesse and working ideals affects all schools of philosophy in our generation with grand impartiality.

Of the three major problems to which the classical American philosophers addressed themselves—scientific determinism, evolutionism and social Darwinism—only the last-named was resolved in a satisfactory way. Our social conscience is unlikely to be bemused by pleas for rugged competition. We are still unsettled about the import of evolution (will we view it through the eyes of Julian Huxley or of Teilhard de Chardin?) and about the significance of scientific laws (is the indeterminism only in our formulations or also somehow in the events studied?).

Frankel's own standpoint of latter-day enlightenment is prominent in his criticism of pragmatism for not respect-



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ing the independent structure of things, and in his persistent confusing of the idealistic absolute with the personal God. But he sets us wondering how to rekindle the humane mode of thinking that the golden age had, without technical losses.

JAMES COLLINS

## MUSIC

No composition of sacred music has aroused as much debate in recent years as the set of recitative-like psalm settings, known after the name of their young French composer as the "Gelineau *Psalms*." Having been accorded an open-arms welcome in France, the *Psalms* (as might have been predicted) soon made their way across the Atlantic via England; and in their English dress they have been hawked as the remedy for all known U. S. liturgical ills.

One enterprising music firm has dubbed the Gelineau *Psalms* "the highest form of vernacular music," an extravagant claim which reveals a very skimpy knowledge of the vernacular repertoire, and which, I am sure, Père Gelineau himself would be the first to deny. But many musically untrained liturgists, pastors and teachers have hearkened to such advertising in hopes of finding a quick solution to their church and school music problems.

The opposition party is composed of a number of qualified musicians, in particular a group of intransigent Gregorianists, some of whom seem to harbor the fantastic notion that the Gelineau music is a covert attempt to supplant the entire Gregorian repertoire. As usually happens when a subject is hotly controverted, one finds himself an object of suspicion if he tries to take a middle ground.

Obviously, the *Psalms*, as vernacular music, do not fit into the category of strict liturgical music. But it is not too obvious that they therefore lack all liturgical spirit. True, as a modern "psalmody" they do not always adhere to traditional modal practices. It is true also that a couple of the antiphons have rather commonplace melodies. But the proof of music is in the sound. I submit that a number of the melodies are convincing and are worthy of church use. Whether they will still be sung in 2060 A.D. or not is beside the point. A composer writes primarily for the age in which he lives.

The learned pedagogue Dom Ermin Vitry believes that from the aspect of musical structure the Gelineau music lacks the essential elements of true Christian psalmody; and he argues that it is a mark of cowardice to shelve the centuries-old psalmody in favor of a passing fad. He urges that we give back the old psalmody to our youth "as the best folklore of their prayer-life."

But is such a suggestion realistic? Presumably, our youth will have to sing the psalms in English. Now I myself have yet to hear an English translation which fits the old psalm tones naturally. Fr. Vitry senses this difficulty and tries to forestall it by saying that "it should be far better to sing good music with a text imperfectly adapted than to spoil a good text with poor song." Perhaps "it should be," but in fact it is *not* better. For Fr. Vitry knows as well as I do that in the awkward adaptations of English to the psalm tones, it is the music that suffers, and hence the psalms turn out to be a good text to an incongruous song. From the point of view of adaptability, it is a simple fact that the Gelineau melodies have more flexibility and hence can be accommodated to English with a fair degree of success.

Again, it is argued that Père Gelineau has composed melodies of more or less unrelated sections or fragments, and has thus destroyed melodic continuity. But if this were a valid criticism, it is hard to see how so many people of differing ages and backgrounds could come to look upon the *Psalms* as a logical and natural musical form. They find no difficulty in singing the music, and they are totally unaware of this supposed lack of continuity.

In short, it seems to me that, since there is nothing quite like the Gelineau *Psalms* in the history of church music, they cannot be evaluated by strict comparison with any other form. They are their own justification. But it is an empty fear to think that they are going to allure us away from our allegiance to the Church's perennial music, the chant.

• • •

Contemporary interest in folk songs is amply attested to by many recent editions of folk-song books, literature and recordings. *Songs of the People*, an album of ballads and spirituals sung with telling effect by Elizabeth Cronin, is unique in that the music goes hand in hand with materials published in the new college textbook, *Literary Types and Themes*, authored by three members of the St. Louis University English department. Mrs. Cronin, ac-

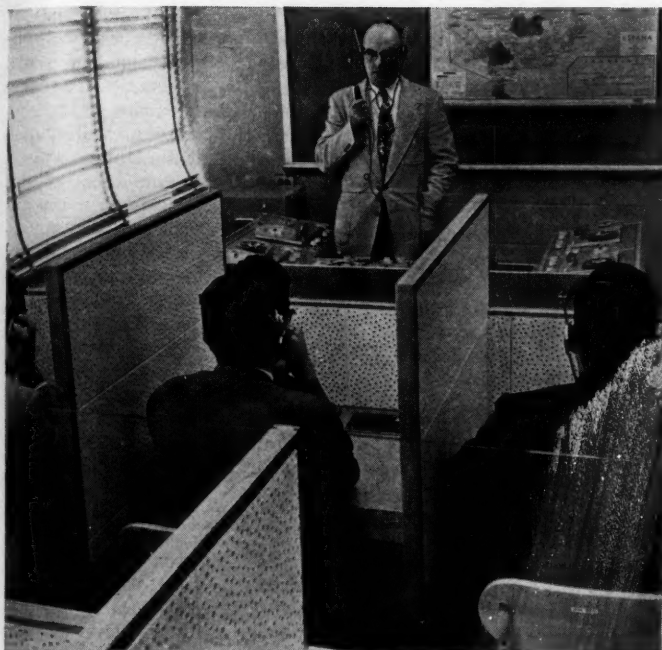
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### KEY TO ABBREVIATIONS

C-25

LAS Arts and Sciences	M Medicine
AE Adult Education	Mu Music
A Architecture	N Nursing
C Commerce	P Pharmacy
D Dentistry	PT Physical Therapy
DH Dental Hygiene	RT Radio-TV
Ed Education	T Theatre
E Engineering	S Social Work
FS Foreign Service	Sc Science
G Graduate School	SF Sister Formation
HS Home Study	Sy Seismology Station
IR Industrial Relations	Sp Speech
J Journalism	AROTC Army
L Law	NROTC Navy
MT Medical Technology	AFROTC Air Force

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## THE WORD

*May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. May the almighty and merciful Lord grant us pardon, absolution and remission of our sins* (The absolution, after the *Confiteor*, in the prayers at the foot of the altar).

When, at the beginning of Mass, the general confession of moral guilt has been made both by celebrant and people, a similarly general absolution is pronounced by the priest. We may first notice about this liturgical moment that the absolution is prayed for, not simply imparted; it is petitionary and intercessory, not judicial and sacramental. This simple prayer does not and cannot supply for the sacrament of penance. Next, we observe that the supplication embraces the entire community. Although the priest first speaks of *you and your sins*, he at once, as if on second and better thought, refers to *us and our sins*. Third, we can hardly overlook a certain heavy emphasis here as we beg God for *mercy, forgiveness, life everlasting, pardon, absolution and remission of our sins*.

What is the effect or, at least, the significance of this prayer?

To begin with, neither this urgent petition nor anything else in the Mass directly and efficaciously remits serious sin. Christ our Lord has left a specific, sacramental instrument for the express purpose of cleansing the soul of grave sin committed after baptism, and the use of this instrument, sacramental confession, is not optional but obligatory if and when mortal sin is committed. Holy Communion does remit venial sin—such remission is one of the secondary effects

of the Eucharist—but only on condition of sincere sorrow in the individual for that venial sin. Holy Communion does not wash away the guilt of a grudge or of an intention to seek petty revenge as long as I nurse the grudge or retain the hope and plan for mean retaliation.

If, then, mortal guilt can only be absolved in confession and if venial guilt is forgiven, as described, in Holy Communion, what remains as the consequence of this intercessory absolution on the threshold of the Holy Sacrifice?

We suggest that the intent of this prayer is, as in the case of many another liturgical procedure, the awakening in those present and participating a particular interior disposition: a disposition of humble, contrite confidence.

Literally throughout the Mass, in one way or another, Holy Mother Church draws attention to the utter holiness of the action that is being performed and the complete unworthiness of those who are performing it. Each day, as His benign Holiness in the Holy City celebrates the Holy Sacrifice, the universal Pastor thrice proclaims, striking his breast: *Lord, I am not worthy . . .* Mother Church is ever vividly conscious of the monstrosity of self-sufficiency in God's freely adopted sons at any moment, but especially as they enter into the most intimate physical relationship and even union with God's only-begotten Son in the sacrifice and sacred banquet of the Mass. Every child of Adam without exception needs the interior purification of humble contriteness and sincere sorrow for all evil done, even the slightest and most understandable, as he prepares to perform, with the priest at the altar, the highest act of religion in its ultimate and most perfect form.

Yet the strong, just sense of unworthiness must not be permitted to freeze into the icy paralysis and frigid withdrawal of Jansenism. God does desire that we, even we, offer sacrifice to Him. Christ our Saviour does earnestly wish us to be present and concerned and sympathetic (in the fullest sense) as His death is mystically renewed. The Holy Spirit is more than eager to visit and purify us in preparation for that of which we are so unworthy. When the priest at the foot of the altar begs *the almighty and merciful God to grant us pardon, absolution and remission of our sins*, he means to assure us, in the name of Holy Mother Church, that God will do just that.

We stand before God's altar all unworthy. The conclusion, however, is not: "Be gone." It is: "Draw near."

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